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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: Jesus Christ, yesterday, today, and forever the same vitalizing life, restores me to harmony and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Jesus Christ, yesterday, today, and forever the same, is my all-providing good, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

CHARLES FILLMORE

ACCORDING TO the Bible man gave names to the beasts and the birds, and he also named the woman who was formed from his side, Eve, meaning "the life container" or "mother of all living." According to Genesis 3:21, Eve was formed from one of Adam's ribs. The Hebrew word from which "rib" was translated means "curved," as the side of a person. Man was created a spiritual idea, afterward "formed . . . of the dust of the ground" (meaning radiant substance); so woman was developed from the *curved body* about the heart of man, and she is the expresser of life and love.

Of all the mysteries the most mysterious is the power of man to "name" or give character to all thoughts and things. And strange to say, man is not aware of this hidden ability, as the Scripture states he was asleep when Eve was formed, yet he named her. Thus with every word or thought man continues this unconscious power of naming himself and all things in his environment; as Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

There was a time when a person's name described either his occupation, his abode, or something he had done. This is no longer the rule; in our day a Smith may be a preacher and a King may be a modest farmer. In some countries the name of the reigning royal family commands respect and deference.

In this race recognition of man-made royalty we have a hint of a spiritual quality that certain souls possess and that makes them members of a real royal family. When Pilate asked Jesus if He was king of the Jews, He replied, "Thou sayest." He knew that He was the King of kings and, as Lear said, "every inch a king!" So those who have developed in themselves spiritual sensitiveness respond to the name or transcendent soul supremacy of a master mind.

Some persons think that God creates great souls. Nothing could be further from the truth. Great souls create themselves. God supplies the ideas and great souls wisely utilize those ideas in right thinking.

We all admire a man or woman who has overcome adverse circumstances and worked his way from a lowly condition to fortune and fame. They are the beacon lights for others who are struggling with the waves of adversity, and we thrill at the tales of their mastery. The poet Thomas Campbell says:

"Who hath not owned, with rapture-smitten frame,
The power of grace, the magic of a name."

Yet these overcomers in the natural world are pygmies compared with those who conquer the adversaries in the mental world.

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*." Here is where we find the firey darts of thought projected by powerful yet ignorant minds, filling the race mental atmosphere with chaos beyond description. The terrible wars that men fight in the earth are the lashings of the boiling sea of race mentality as it breaks into the physical. Until the thoughts of men are harmonized with divine law wars will continue. Therefore we shall not have permanent peace until men are taught how to harmonize their minds with God's mind, which means that they must become acquainted with the fundamentals of every true religion and put into practice what they are there taught.

The great need of the world is an approach to God that

has a scientific background. Not a physical but a mental background. A religion that does not explain the mind in all its activities is but half a religion. Every man should know in detail how he builds his soul and his body by his thinking. When he knows this he will not harbor a destructive thought, because destructive thoughts always react upon their author. "All they that take the sword shall perish with the sword."

Jesus said: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." When the Master made a statement like that He conferred upon His listeners, and all those in every age and clime who are linked with Him in the higher realms of consciousness, a state of mind beyond the range of human thought. He unified His mind with creative Mind, in which love and all its attributes are eternal verities.

We all need a fuller realization of the fact that thoughts and established states of mind are catching. We absorb the thoughts of those with whom we associate, especially those who, like Jesus, have attained spiritual understanding and power. Jesus demonstrated over time, space, and every physical limitation, consequently we should dismiss the thought that He died and went to heaven. It is true He lifted His consciousness to the heavenly zone, which is right here in our midst and which we can reach any time we raise our thoughts to the supermind place within us. He said, "I go to prepare a place for you." He abides in this "place" or power center in mind, where He is always accessible and ready to help anyone who has the faith to call Him.

Jesus did not come down from heaven, do miracles and teach for three and a half years, and then leave us with the New Testament as the only proof of His visit. He did a great deal more than that. He developed before our eyes the man God designed and carved records in the spiritual ethers of this planet that radiate perpetually the words He uttered. When we attain the spiritual unfoldment necessary we shall be able to turn on those living words in our mind as we would turn on a phonograph record. But in our primitive unfold-

ment we can lift our mind to the same "place" and get the inspiration of His Spirit and apply it to our everyday affairs according to our needs.

The promise "Whatsoever ye shall ask in my name, that will I do" is charged with its primal potency and is operative today with the same mighty efficiency that it had in the beginning.

With this understanding of Jesus Christ, yesterday, today, and forever the same, we are warranted in uniting with Him in our prayers for health, wisdom, happiness, and prosperity.

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Still Let Us Pray

JULIA WINTHROP

AS WE LOOK through the files of a large public library, we are impressed by the number of books of prayer we find listed. We are surprised as we note how many books there are concerning the subject of prayer, and we are aroused to new interest as we learn how much has been written concerning people who have made habitual use of prayer in their daily living.

So much writing on the subject of prayer plainly indicates that through all ages of recorded history men have believed in prayer, have prayed, and have received unlimited good through the practice. With the advent of Jesus new interest was created in the subject, for He taught men to pray as they had never been taught before. He showed by His own example that prayerful living means abundant living. Doubtless the greatest desire in the hearts of those who have followed His teachings is the desire to know better how to pray aright, how to pray the effectual prayer. This is the quest of every soul that seeks spiritual growth and understanding. It is a worthy quest, one that will enrich every persevering soul.

When Jesus' disciples made the request "Lord, teach us to pray," He not only taught them to pray but commanded them to do so. He gave them unlimited promises of the blessings to be received as they prayed in faith, believing. Then what is prayer as He taught it? There are so many suggested definitions that we cannot list them here. Suffice it is to say that when the soul yearns for help; when it overflows with gratitude; when it rejoices in communion with God the Father; when it rises in faith to the place in consciousness where it can make a mighty decree, prayer is being employed as a means of bringing it and its Creator into the consciousness of oneness.

Prayer is a holy privilege that God has provided for His children, and through the teachings of Jesus Christ, His

Son, we are shown how to pray at all times, in all places, and in all situations. I do not know a better way to give my message here than to give a testimonial. God has no favorites, and I know that I am not unlike others in the matter of desiring spiritual development. Just as the Father blesses me, so will He bless all who call upon Him in prayer. Just as He has blessed those who have attained far more spiritual understanding than I have attained, so will He bless me as I continue to look to Him in faith.

I have never found a place where it was impossible to pray. I am not able to say that I have always prayed in all places as I ought to have done, but that was a failure on my part, not on the part of God. I have prayed however amid the whir of wheels in a manufacturing plant; as I washed dishes in my kitchen; as I hoed my garden; as I spoke before audiences; as I sat beside the bedside of the suffering; as I studied at my desk; as I knelt in the quiet of my room; as I walked in the fields, the streets, and the country highways. No kind of pleasure prohibits prayer. No kind of work prohibits prayer. No kind of company prohibits prayer. No outer force prohibits prayer. It is a holy privilege that cannot be taken from us, regardless of what may befall us. If it is forbidden in public assemblies, the sanctuary of the heart has its eternal altar ready for our offering of praise, our petition, our affirmation, or our decree at all times.

There are times when it is not convenient for one to frame a prayer into long coherent sentences, but such framing is not necessary. There are times when it may seem best to speak no word by tongue or lips, but to let the word speak from the very heart. There are times when one does not know how to describe the need desired, but the call to the Father is heard, the unspoken call of the soul to the Father. When a child is frightened, lost, or in any situation that makes him feel the need of help, he does not have to call out a long description of his condition. One call is sufficient; "Mother!" Mother will come to his aid. If she then, being a mortal with only a finite understanding, is prompt to come to her child's rescue, how

much more may we expect of our heavenly Father, whose understanding of our needs is infinite. All we need to do is to call, "Father!" How well you who read know this! How well I know it!

Far up in the cold stratosphere, far down in the caverns of the earth, on storm-tossed seas, anywhere and everywhere, God hears the call of His children. A young man in the service of his country wrote to his mother: "Wherever I go, God is there!" What greater confidence could he express? What greater consolation could his mother desire? His habitual practice of prayer had proved to him that he could not escape God's presence of love, peace, and power.

Like Paul, "when I was a child, I spoke as a child, I felt as a child, I thought as a child." I often repeated the words "for Jesus' sake" with no comprehension of their meaning. I often concluded my prayers with the words "in Jesus' name" with no idea of the power they expressed. I heard the expression "to the glory of God" and was not impressed; for I had no realization of what was implied by those marvelous, power-filled words. Today as I meditate on them I am filled with awe. They are so dynamic, so forceful, and so divinely authoritative that the mortal mind yields itself to the instruction of the Holy Spirit when the first glimpse of their meaning is received. What a mighty privilege we are given, the privilege of praying in such Spirit-filled terms as these.

A few days ago I heard a very devout woman say, "It frightens me when I think of what might take place if I prayed as I might pray!" Her words are worth considering, for prayer is powerful, and as someone has said, we should not pray unless we truly desire what we ask and know that our desires are righteous. God does answer prayer. Of course He does not always answer in the way we think He will. It is fortunate for us that He is so wise and so loving as to refrain from always granting the requests we make. Some of our requests are so selfish and so impulsively uttered that if they were granted, our souls would not prosper.

Some seekers after Truth will say at this point that Jesus

said He would do whatever we asked of Him. It is true He gave many assurances of answer to prayer, but with each of these assurances there is a condition imposed on the one who prays. As we study His teachings on prayer, we find that our very desires are redeemed, so that we do not want to ask anything save that which is in accordance with God's will. We can truly ask in Jesus' name the things that His teachings authorize us to ask, for such things are of the kingdom of God, and they will be given that God may be glorified. We can ask such things for Jesus' sake, because His ministry was given to make plain the way of prayer for the establishment of the kingdom of God. If the very thought of this privilege leaves us speechless with awe, "the Spirit himself," Paul tells us, "maketh intercession for *us*."

In the prayer that Jesus taught His disciples, the first words, "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done," bring us to the focal point of prayer. Jesus never prayed a prayer but for these purposes: that God's name might be hallowed; that His kingdom might come, and that His will might be done. He never taught a lesson but for these purposes. That God might be glorified He healed the man born blind, raised the dead Lazarus, and completed His own mission by rising from the tomb on the third day after crucifixion. That God's kingdom might come He taught as man had never taught before, even after His resurrection. That God's will might be done He surrendered every vestige of His personal will before His crucifixion and continued to abide fully by the will of God as He walked resurrected with those He had taught. Who would not humble himself before such authority manifested? Who would not joyfully accept the redemption given through such a victory?

The sick world needs volunteers to pray the unceasing prayer of righteous desire by day and by night. We need such vigils of prayer as Jacob had when he wrestled with the angel, saying, "I will not let thee go, except thou bless me." We need volunteers to pray as Jesus prayed when great

drops of sweat, like unto blood, fell from His face. Such vigils may not be easy, for when the soul wrestles in prayer it is not to be doubted that there is felt exhaustion as well as exaltation. It is work, spiritual work, work that brings renewal to the one who prays and to those for whom prayer is offered.

God invites us to pray. A warring world may not ask for prayer, but it challenges us to pray. Let us accept this invitation, this challenge, and let us pray as though the whole world depended upon our prayers alone, yet pray humbly, remembering that we of ourselves can do nothing, that the Spirit of God in all places and in all times does the work. Yes, with humility of self but with boldness in Christ still let us pray.

Our Challenge

FRANCES MCKINNON MORTON

Let us accept with gratitude the gift
Of life, in this our darkly troubled day
And hold it close as challenge high from Him
Whose love would help us find a better way
Of living and of sharing life with all
Our fellow men, who walk beside us here
As equal heirs with us to those good things
Which make our living in this world so dear.

Let us look ever upward and hold firm
Our faith in what we know of right and good,
Till out of sorrow and distress shall come
New understanding of true brotherhood.
With faith to guide and love to bless our days,
We can move forward with a courage strong
To work our Father's will; for nothing that
Is His was ever planned or patterned wrong.

What Thinkest Thou?

L. STEVENS HATFIELD

IN ONE OF my notebooks I have written: "Through man's ability to use the power of thought he is related to the infinite intelligence that governs all life." And again: "The entire world and all it contains is a materialization of thought."

As I turned this bit of wisdom over in my mind the thought came to me that it was up to me whether I was to be receptive or nonreceptive to God's unseen yet constant presence. Whether I was willing to acknowledge and abide by His unfailing guidance or go my own human, often erroneous way, was up to me. By my thinking I could shut God out of my life or I could fling wide the door of my soul and bid Him enter and abide.

I realized that if I kept constantly attuned to God in my mind and refused to see anything but good in any condition that presented itself in the outer or material world, it would have to bring good in its wake. If I looked on the human or physical appearance and wavered away from the good, that would prove that I did not trust God completely.

My new knowledge was startlingly soon to be put to the test. Hardly had I accepted the fact that God, good, is all there is, when a series of disasters swept down upon me that stunned and bruised me so that I was hard put to it to believe any part of my teaching. One of these disasters was the burning of my lovely ranch home and all the material treasures I owned in the world. The latter were not just replaceable things that I could buy again in the stores but family heirlooms, things dear to my heart and mind.

The fire had been caused by carelessness when the family was away from home. At my first sight of the ruin such anguish took hold of me as I thought I could never endure. How could such a thing happen to me, a Truth student? Everything I valued in the world destroyed! I had nothing left. Nothing. I couldn't bear to look at the still smoking

ruins. How could I see good in this devastating disaster?

My eyes sought the near-by mountains and verses from the Psalms, disjointed but coherent, flashed in and out of my mind: "I will lift up mine eyes unto the hills." "The Lord *is* thy keeper . . . The sun shall not smite thee by day, nor the moon by night. . . . The Lord shall preserve thee from all evil: He shall preserve thy soul."

My eyes dropped to the smoldering ruins and from them a voice seemed to say: "Be not deceived by mortal woes . . . 'Lo, I am with you always, even unto the end of the world.' "

Slowly the realization came to me that what seemed to be the end of the world for me was only the destruction of my material possessions. I still had God. I had my husband and my two children, who stood beside me. The sun was shining. A bird sang joyously in the willows by the creek. The dog stuck his cold nose in my hand. In spite of my personal disaster life was going on. Nothing had been destroyed but the outer semblance of my material possessions. I could still close my eyes and see them.

As I again took up the business of living I realized clearly that all conditions, my health, my finances, my intelligence, in fact every thing connected with my life, was the result of my own thinking or of the race thought to which I gave ear. I remembered that over and over we had all expressed the fear of fire in the country where there was seemingly no adequate means of protection. Once on a cold winter morning the roof had caught fire from sparks from the chimney. I had turned quickly to God for help and the flames had been miraculously stilled. But I realized now that I had not erased the thought of fire. I had not learned my lesson well enough. And it occurred to me that good is born of seeming evil. Without this calamity I might have gone on forever thinking of God as my help in every need yet never being sure of it, never proving it, never knowing with an unshakable certainty that He is just that now and forevermore.

One of the things we come to expect from the study of Truth is that there is always an outer replacement for things

seemingly destroyed; and I have been asked what came into my life to replace my home and cherished treasures.

Is it irrelevant to ask what visible thing came to take the place of Jesus in the mind and heart of His mother Mary after the Crucifixion? In the minds and hearts of those who are left behind what visible thing comes to take the place of a loved one who has passed on to a higher plane? Is not the peace of Christ deeper, more lasting than visible things?

Jesus was a visible Saviour to His followers. He called Himself "the door," "the way," yet He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." He also said: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever . . . I will not leave you desolate."

I do not mean to imply that earthly treasures are not to be desired. Our degree of success is measured primarily by our outer treasures, our possessions, even though we are told: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

However outer things do come to take the place of things destroyed, as many Truth students can testify. One week after my home burned I was a student at Unity Farm—a dream come true. That fall we moved into a beautiful home furnished with every modern convenience. Close to one thousand dollars literally dropped into my hands. A person that had harassed me for years was removed from my life. A book manuscript that I had been playing with, not knowing whether to submit it for publication or let it lie in a drawer of my desk as practice work, was submitted and accepted and met with success when published.

But all this outer display for which I gave and am giving thanks did not and could not restore to me one item lost forever in the burning of my home. It was to the inner Com-

forter that I turned for solace, even as one must turn to that Comforter for solace in the passing of a loved one. No tears or pleading, no outward display of grief, nothing in the visible world, can take the place of the departed loved one. One's only solace is to turn to the Father within, to cling to the promise "I am the way, and the truth, and the life." "I am with thee to save thee and to deliver thee." "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

It is hard to put this thought into words, to explain the feeling that "is Christ in you, the hope of glory." It comes to a person as a revelation, as one of the deep things of Spirit. After he has received it he is never the same; life has a deeper meaning than the accumulation of things. Henceforth, without too much caring how, one goes about the Father's business knowing that "all these things shall be added." There is henceforth enough and to spare of worldly goods. One comes to know that the infinite supply for bodily comfort is in some way always at hand. "For of his fulness we all received."

There is no attribute of man more definitely divine than the power to think. When a problem or a seeming loss of material things confronts you, do not dwell on the negative side of it. Do not clutter your mind with thoughts of woe and suffering. Fill your mind to overflowing with the thought that you and the Father are one, that "God shall supply every need of yours according to his riches in glory" if you will but acknowledge Him as the gift as well as the giver.

If I want God to govern my life I must give Him a chance —through my mind. I must remember always that God works from within (ideas) outward (into manifestation). I know that I can find the answer to all my problems in my mind if I keep my mind orderly, as God keeps His creation orderly. "First the blade [the tiny green sprout of corn, the idea], then the ear [the little spikes of growing corn, the action], then the full grain in the ear [the ripened corn, the manifestation of my desire]."

James Allen has said that mind is the master weaver both of the interior garment of character and the outer garment of circumstance. The power to think is common to all. Man is because he thinks. Man's power to think is infinite, consequently his creative power is unlimited. By following my inner thoughts, my leadings, as they come to me I can do anything with the power of my mind. My mind is under my control. There is no other place in the universe where I am absolute master. I know that by the power of my thought I can create any condition in my life that I desire. I know my life is what I think. If I think health, plenty, and happiness and follow this up with the feeling that these attributes are mine, now, I shall have health, plenty, and happiness, and the outer conditions will fulfill my inner thoughts.

It has been said that great thoughts are of more value to the individual than great wealth. Few of us do enough thinking of the right kind. We should exercise the brain in the use of right thoughts just as we exercise a muscle that we wish to perfect. Practice thinking as you would practice a violin lesson or a singing lesson. Be as particular as you would be with color if you were learning to paint with water colors or oils. Sour thoughts will pop in now and then even as sour notes pop into a difficult piano piece we are practicing. It is no occasion for discouragement. Acknowledge the mistake, correct it with the right thought, as you would correct the piano piece with the right note, and go on to the next thought or the next note endeavoring not to make the same mistake twice.

Learn to keep the door of your mind shut to all negative thoughts, all thoughts of fear and lack and unhappiness, for what you do and are and have depends upon what you are thinking all day long.

To live is to think. Thinking precedes action. Thinking is the channel through which you must act no matter what your work or purpose may be. Wrong thought is the root of all evil. Right thought is the root of all good. Instead of wailing over seeming calamities, filling your mind with more

calamitous thoughts, ask your mind to tell you how to turn the disaster into good, how to use the experience to further your ongoing into all Truth.

If you can think through failure and disaster and misery and want to success and happiness and prosperity you will be victorious, God always has it so. He says: Follow me." "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." "If any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

Mold your life to match your thoughts of Truth and a new world will come into radiant, triumphant fulfillment for you. Had I let my mind dwell on the loss of my treasures I should no doubt have become sick and discouraged. By keeping my thoughts directed to God I weathered the disaster and in so doing came more fully to know that God is my help in every need.

"Jehovah is my rock, and my fortress, and my deliverer;
My God, my rock in whom I will take refuge;
My shield, and the horn of my salvation, my high tower."
"Jehovah is my strength and my shield;
My heart hath trusted in him, and I am helped."

DEAR READER:

In order to co-operate in our country's war effort, UNITY *is now published in strict conformity with WPB regulations restricting the use of certain materials. The use of smaller type tends to compensate for the reduction in the number of pages and gives you about the same amount of reading matter as before.*

Your gracious acceptance of these changes will be a part of your contribution to the cause of freedom and will hasten a speedy victory.

THE EDITORS

A Sailor Gives to the Unity Temple

A YOUNG SAILOR recently sent a letter to Unity inclosing a love offering for the new Unity Temple. His letter shows well the work Unity literature is doing among men in service and the faith that carries them through. He says:

"I thank and bless you for the prayers you gave me on this last sea voyage. It was long and dangerous but I knew your prayers were always with us. It was a successful voyage.

"I had along with me some numbers of UNITY. Although I've read Unity literature for many years, never have I felt such an understanding of it as now. I have read these magazines over again and again. Each time I read I always find something that I have missed."

This young man has combined faith with works, and his efforts will help to establish good for all time to come; for he is giving generously of his material substance to make the world of the future better than the one of yesterday.

This gift, like others that are coming into the Temple Fund at this time, will go to help this boy and other boys to win the war, for it has been converted into war bonds and will be saved until the new Unity Temple can be built.

Many Unity friends are finding great satisfaction in purchasing war bonds or stamps as gifts for the Unity Temple, thus aiding victory and at the same time building toward a better world tomorrow.

The Growth of Prayer

THE IMPORTANCE OF LOVE AND WISDOM

AMY HANNAN

Part Three

AS WE PRACTICE prayer to the best of our understanding and ability we become aware of greater capacities within us. Through faith we have touched the spiritual side of our nature and discovered that there are great undeveloped resources within. Love and wisdom are two of these qualities that we can give to prayer.

If prayer is to fulfill its divine purpose we must have love. Love is the quality that unifies us with God. Love is divine agreement, harmony, good will. Love is willing co-operation with principle. The prayer of love is the prayer of divine co-operation. Love is devotion, compassion, tenderness, the selfless giving of good without thought of return. Through the prayer of love we commune with God.

It is rare to find a clear understanding of love. Many of us think of love only as an emotion. Love is much more than this. Love is an attitude of agreement, a consciousness of harmony, a strong positive state of accord with the eternal goodness.

To demand favor for favor or consideration and attention not freely offered is to put love in bondage to the personal. Love that finds no satisfaction save in the physical presence and emotional response of the beloved is possession. This expression of love brings no lasting happiness or satisfaction, for it is working against the very nature of love, which requires freedom. In possessing another our happiness is controlled by the one possessed, for our happiness depends upon the response to our love. Beneath possession lurks the deadly enemy of fear, fear that we may not be lovable, that someone else may take what is ours by right. This selfish love is the source of jealousy and envy and endless misery, which the unenlightened consider the natural associates of love.

Wherever love is associated with fear we find bondage, discontent, resistance, and a passionate desire on the part of the one possessed for freedom. This is not only true of many marriages, but is a condition existing between many parents and their children, between brothers and sisters, and even between friends.

When love is associated with faith and understanding it brings a sense of freedom and satisfaction to the soul. Only through an understanding of love can we come to its right expression. What are we centering our love upon? If we are centering it upon human frailty we cannot have faith in our love. We must love the perfection of those with whom we associate and overlook the weakness in their expression. We love the spirit within, that part which remains unchanged through all experience.

Love does not seek its own. Its own comes to it. Over mountains of opposition and oceans of fear love's own is drawn to it. For love is the magnet that draws love.

Love is our heritage from God and it finds expression on every level of consciousness. While divine love is often misunderstood and wrongly expressed, it never becomes contaminated or jaded to the slightest degree, for love itself is spiritual, unchangeable, ever new and fresh and inspiring.

Our understanding of love may be limited, our consciousness of love may be degraded through selfishness, through sensual and material thinking, but love itself remains incorruptible.

Love is expressed in every phase of our life, wherever it finds opportunity. On the social level love is expressed as courtesy, graciousness, thoughtfulness, and is manifested as friendship. In business, love is expressed as co-operation, a high standard of service, and it manifests as prosperity. In marriage and home life we find love being expressed as tenderness, consideration, thoughtfulness, unity of purpose; and the result is peace, harmony, felicity, happiness.

As related to the individual, we find that physically love works as attraction, magnetism, and harmony, and shows

forth as a healthy body and a pleasant appearance. Mentally it works as agreement, good will, and amiability, and results in poise and efficiency and produces a pleasing personality. Spiritually love is expressed as selflessness, brotherhood, devotion, consecration, unity with God, and its result is sustained happiness.

Let us think of divine love within us as a rare gem. It must be cut and polished if it is to shine forth in all its radiance to glorify our life. But we must cut many facets before this gem can show forth its full beauty and worth.

We accomplish this through prayer. We start with divine love as an ideal and work toward its fulfillment. But our prayer must be a vital thing. Prayer is our means of agreement with the principle of love. Our prayer begins with the ultimate. We claim all there is of divine love, but our prayer does not stop there. It must so fill our consciousness that it controls our emotions and our activities.

We begin in practice by cutting one facet at a time, thus operating with the words of our prayer. Thus we show sincerity, singleness of vision, loyalty to the Truth. Prayer must have sincerity, for if we pray one way and act in another we are not "cutting" and bringing forth the real gem of divine love, but only a synthetic gem, an imitation, which may lead people to think we are loving but which does not bring the harmony and satisfaction that comes with real love.

Insincerity in prayer is the outpicturing of duality, the belief in two powers, good and evil. It creates a life of inferior quality, a life of sham and pretense, of bluff, a life in which we do not receive the things we desire but constantly accept substitutes.

Nonresistance is a facet we must cut. We must let go of the habit of resistance, of contention, of criticism and condemnation, for these habits cut off our consciousness of God. Concentrated, they are hate; and they are caused from seeing, thinking, and feeling error instead of Truth. Let us not resist the error in a person or situation; for by doing so we build up a faith in it. Error is the shadow cast by thought between us

and the Truth. So we do not resist the error but agree with Truth.

Tolerance is another facet. We must be tolerant of the opinions and shortcomings of others. We are all growing. To tolerate is not to patronize. Oddly enough, we are intolerant only of the things that we ourselves have not overcome. We must let go of our personal opinions and prejudices and keep our mind open to Truth.

Consideration and kindness are two more facets that must be cut. Kindness and consideration are closely allied. If we are kind we are naturally considerate. Kindness and consideration are very important to a love consciousness. We need only follow the Golden Rule. Let us think of others as we would have them think of us. Let us leave others free to express the love they have developed. We can only express what we think and feel, even though we try to dissemble. With time and opportunity, what we really are (in consciousness) becomes manifest.

Patience is a facet of the gem of love. We must be patient with our own unfoldment as well as the unfoldment of others. We must be patient with those who do not understand our way of expressing love impersonally. If we are truly loving, we are patient and tolerant of the shortcomings of others.

Serenity is still another facet. We must be imperturbable. We must be impervious to the criticism and condemnation of those who do not understand love as we do. In seeking a higher expression love through Truth, we sometimes incur the resentment and condemnation of those who do not understand our aspirations. We must not resist this criticism and condemnation, for in so doing we enter into it. Through love and understanding we remain serene in the midst of resentment and hatred, steadfastly blessing in the face of all opposition. Nothing can really touch us from without. It is our reaction to the things from within that causes us suffering. When we react to criticism and condemnation, we accept the thought it contains and find ourselves to some extent in

agreement with it. Eventually it will express itself through us. We must be so positively serene in our love that no resistant, resentful, condemning thought can find a foothold.

We must understand that as our ideal of love grows our life changes, our associations must necessarily change, and there must follow the breaking up of some of our old ties. Sometimes this is difficult for us and sometimes it is even more difficult for those who have been associated with us. Thwarted possession arouses strong resentment. While it is not necessary to surrender our new-found freedom, we must be understanding and compassionate, and above all we must be serene. We must not react to the negative emotion. There is only one true action, the action of God creating good. Let us react to this and allow others to adjust themselves to our reaction.

Humility is necessary to the development of a love consciousness. Humility is not an acknowledgment of inferiority but an acceptance of God's greatness and a willingness to operate in accord with the divine purpose.

Guilelessness is one of the virtues that leads to love. This is the quality which sees nothing opposed to love. The person who is guileless is protected even though he is exposed to the seeming dangers that the more wary deliberately avoid. He believes in the omnipresence of love, and it is a constant mantle of protection to him.

Constancy is a facet of true love. Love is constant. It never deserts in the face of difficulty. It is unwavering, steadfast.

Through prayer we cut these facets one by one. We claim them as our own; we think them; we feel them; we live them. With each facet we cut we come closer to the perfect gem of divine love.

Running through all creation is the idea of balance, the masculine and feminine qualities of Being joining to create that balance which is so necessary to perfection. All lack and inharmony are due to the absence of balance, the result of indiscriminate thinking, feeling, and manifestation. Balance is completeness and carries with it a sense of satisfaction. There

is a law of balance which is manifested in countless ways. It is the law of cause and effect, giving and receiving, demand and supply. This law must be obeyed if we are to build a successful, happy, balanced life. Through prayer we operate in accord with this law of balance.

We are all at least vaguely aware of this necessity for balance, but because of our lack of understanding we have sought to attain it from without rather than from within. We are always seeking in others the qualities that we have not developed in ourselves. This is good; for what we do not learn from within, we must learn through experience. Through ages we have been taught to depend upon the limited capacity of the intellect and the questionable authority of the senses; so we must learn through them until we make contact with the true authority, the Spirit, that part of mind which reaches above thinking and is at one with the superconsciousness.

Prayer to which we give love and wisdom, balanced prayer, is our means of penetrating through the sensual and the intellectual to the spiritual, the real.

We have learned that only through our understanding can we get a working knowledge of love. Wisdom is the activity of understanding. Wisdom then is putting this working knowledge to work. Wisdom is discrimination, judgment, the power of right choice. Wisdom is the faculty within us that discerns the Truth.

Wisdom functions on three levels. Physically wisdom is expressed as instinct and skill, mentally as judgment and discrimination, and spiritually as discernment, intuition.

Intuition is the teaching of the Spirit from within, an inner knowledge that is without conscious reasoning, a knowing which is a flash from universal Mind because of spiritual contact. We cannot always give a reason for the things we know through intuition, for intuition is often above reasoning.

Wisdom begins with prayer. To pray wisely is to pray discriminately, to agree with the principle of Truth. Through the persistent use of faith, understanding, and love in prayer, wisdom is awakened and becomes active.

Just as love needs the strengthening, guiding power of wisdom, so wisdom needs the softening influence of love. Wisdom functioning through a consciousness devoid of love finds expression as criticism, which leads to condemnation, for the power to discriminate, without the capacity to love, creates intolerance. Wisdom without love produces an unbending character, a stern, unapproachable soul. Love without wisdom produces the sort of character that can never hold its own against others, the too-soft individual whom everyone loves and imposes upon, the kind of character that loves for the pleasure of loving without counting the cost to himself or others. In either case, there is a lack of balance and a consequent dissatisfaction.

This law of balance underlies the desire for completeness. The masculine and feminine qualities of Being are ever seeking to draw together to form perfection. We interpret this law of balance according to our understanding and seek to establish it in our life through the consciousness in which we function. Wisdom is a masculine quality, while love is feminine. They should always be joined in expression.

While a balanced life expression can be attained to some extent through outer associations, the true and lasting balance is established from within. We should seek spiritual balance.

The prayer of communion is the balanced prayer, the prayer of love and wisdom, in which we go to God as we would go to a loving teacher, whose advice we value.

In order to receive the greatest benefit from prayer, we should make the proper preparation. We should first find a quiet place where we are not likely to be disturbed. We should then make the body comfortable and relax as much as possible. If we find it difficult to relax we should speak lovingly to the different parts of the body, telling them to relax. Tenseness is due to material thinking, so we start by denying materiality. Spirit is the only reality.

Then we must quiet the mind, let go of all sense of our surroundings and turn the thoughts within, concentrating upon some prayer that appeals to us.

We should pray until we begin to feel our prayer. We are now touching the inner reaches of the soul, where dwells the Spirit. Between our prayer and the inspiration or guidance that comes to us from God, there is a deep stillness, a hushed ecstatic state of peaceful expectancy. This is called the silence. The silence is a part of the prayer of communion.

The silence is the place where mortal thought ceases and all our sensitivities are intent upon the Spirit's message. The silence is the threshold to the kingdom. The silence is the pause between asking and receiving.

In the silence we find the answer to the questions of life. We find the response to the great capacity we have for love, which cannot be humanly satisfied. We learn to love truly, for in the silence we learn the magnitude and magnificence of God's love for us. We find peace, fulfillment, rest, surcease from all pain, and escape from disillusionment.

In the silence we touch the very source of our being. As we enter in with an attitude of reverent expectancy, we tap a great reservoir of inner strength, which we bring into the activities of our daily life.

Out of this silence, as we persevere in prayer, comes the wealth of all the Father hath of divine ideas.

Our part of the prayer of communion employs love and wisdom, which evoke a divine response in guidance and inspiration. As we grow in prayer this divine response becomes clearer and clearer to us and we derive a satisfaction from the prayer of communion that is indescribable.

The prayer of communion changes your view of life, your motivation, your behavior. As you steadfastly practice the prayer of communion the whole structure of your life is changed, and regardless of the conditions you face, you are secure, serene, infolded in God's love and wisdom.

(TO BE CONTINUED)

Pray for Victory

Thy Meal and Oil Shall Not Fail

GEORGIA MOORE EBERLING

HANNAH OF ZAREPHATH lifted her oil cruse from the shelf and shook it gently; there was a little oil still left, but the meal barrel was so nearly empty that she thought she could almost see the bottom of it. There was probably enough left for one more meal for her and Thomas, her small son who was playing happily out in the shade of the olive tree. Hannah sighed as she watched him. He was not worrying at all. His faith in her was boundless.

If it did not rain soon every green thing would be parched and dead and there would not even be that scant shade for Thomas to play in. The streams were all dry. Only yesterday someone had brought word that the brook Cherith, east of the Jordan, was completely dry. Cherith in its deep gorge usually had at least a trickle of water even in the dry season.

It was a carefully guarded fact in Israel that the man of God, Elijah the Tishbite, had been in hiding there and drinking of the waters of the brook, being fed by the ravens, until such time as the wrath of King Ahab should be directed elsewhere.

Hannah thought of the wicked king now. He was responsible for all their woes. He did evil in the land. He had forsaken his father Omri's God, had married Jezebel, whose father ruled the Sidonians. Zarephath belonged to Sidon—but the Sidonians worshiped Baal—so Ahab too had turned to heathen worship.

Ahab, thought Hannah, has done more to bring our God's judgment on us than all the kings before him.

Surely evil days had fallen upon the people. Elijah, the prophet, had warned Ahab, but the king would not listen. Worse, he sought to put the hand of punishment on God's anointed!

Elijah had warned Ahab that there would be no rain; and now for months there had been none, no bright cooling dew

even, to bead the pale leaves of the olive tree and to glisten on the grass.

But she must not think longer along this line; she had work to do.

"Thomas," she called. "Stay you close by. I go down to the gates of the city to gather some sticks for a fire. We shall eat when I return."

Her heart contracted with fear as she saw how thin the boy had become. Like all of them he was undernourished. It had been so different before his father Obed had died. The little smelting house back on the hill had always been glowing red from the small furnace's flames which smelted the iron ore for the trade of Sidon. She and Thomas had often gone with Obed down to where Sidon lay in a narrow plain between Lebanon and the sea. They had watched the ships loaded with linen, glass, purple dye, and rare perfumes sail into the harbor and unload. There had always been enough and to spare in those days. Now the little furnace was black and cold.

Even now, filled with fear as she was, Hannah thrilled to the scene spread out before her. She always did. From its perch high on the slope of the hill Zarephath looked down upon the coast road that went to Tyre and Sidon. That road was ever full of color and activity, and beyond it, a mile away, the blue waters of the sea stretched away into infinity. Here and there a white sail flecked the tumbling blue waters. Zarephath was grateful today for the cool breeze that tempered the sun's hot rays.

There was the usual activity around the gate, people coming and going, loaded camels moving slowly and, it seemed to Hannah, protestingly along. Beyond noticing a number of women seemingly intent, like herself, on getting enough sticks for a fire, Hannah scarcely saw the people. So when someone addressed her she looked up in surprise.

"Did you speak to me?" she asked the elderly man near her.

"Fetch me, I pray thee, a little water that I may drink."

His garments were dusty, his face bronzed by the weather, his thick white hair rumpled by the breeze.

Hannah felt a twinge of impatience that he should have singled her out to fulfill his request. She was so anxious to get back to little Thomas. She looked intently at the man: his eyes were kind as they met hers. Then she moved off without another word to fetch him a drink. But he called again:

"Bring me, I pray thee, a morsel of bread in thy hand."

A morsel? She would have none left after she and Thomas had eaten! Worse, there would be no more oil, no more meal. Slowly she answered, sorry that she was unable to fulfill the law of hospitality toward this stranger. This man did not seem like a complete stranger however. Where had she seen this strong face before?

"As Jehovah Thy God liveth," she told him, "I have not a cake in my house, but a handful of meal in my barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die," she added bitterly.

There was a new note in the stranger's voice when he now replied, a note of assurance, of command, of promise:

"Fear not; go and do as thou hast said; but make me thereof a little cake first, and . . . afterward make for thee and thy son."

Hannah's eyes grew big and bright. Suddenly she knew why this man seemed so familiar. His utterance, his manner—surely this was none other than the prophet—the very voice of God—he who had rebuked Ahab. All Israel knew of Elijah!

Hannah still hesitated. Truly it would be holy bread when the prophet shared and blessed it, but doubt held her. If she made a cake first for this man, Thomas would go hungry. As for herself, she did not mind so much—life was not overly sweet these days—but her baby, Thomas——

As if he had read her thoughts Elijah continued: "Thus saith Jehovah, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth."

Faith and joy flooded Hannah's heart—"thus saith the Lord"! God sent all good things: the rain (in His good

time) the dew, the cool breeze from the blue sea. He had never broken His promises to Israel. The cattle upon a thousand hills were His. He made the worlds and weighed them. He swung the stars in the velvet night sky, those stars which looked so close to her as she rested on her roof in the evening—so close that she could almost reach out and touch them! How could she have forgotten even for a minute that God was the source of everything. God was complete supply: His bounty was endless.

She almost ran up the hill. She believed! Doubt was gone. Faith was all that was left, faith and a new joy and expectancy for the future.

The prophet followed her up the hill more slowly; he stopped often to gaze back upon the beautiful world spread out below. His cake was ready when he entered the door.

Hannah saw to her joy that there was oil and meal enough too for her and for Thomas; and then neither supply was diminished. There was no more than there had been; there was certainly no less: there was enough.

So for many days, all through the great drought, Hannah, the man of God, and Thomas all ate and were satisfied. And the barrel of meal wasted not, neither did the cruse of oil fail. It was just as Elijah had said it would be.

Her faith became a living, growing thing. She could not know then that in days to come this faith in God and in His power was to be the means of saving the life, restoring and saving the life, of her dearest possession, her son Thomas. That test was mercifully hidden by the veil of tomorrows, but because she had taken her first step in faith she would be able to take the stride of faith when the time came.

There was joy in her heart and peace in her eyes as she cared for her family. She never neglected though to pray in positive tones each day when she cooked the cakes in the fragrant, nourishing oil. The meal and oil, she thought happily, shall not fail, neither shall God forever withhold the silver rain from the fields. There is ample supply for all in God's love and plenty.

The Lord Is in His Holy Temple

LOUIS E. MEYER

YOU NEED not move from where you now are to see the world's greatest wonder. The finest work of construction in all the world is the bodily house in which you now live. It is your nearest neighbor, your best friend, the divinely human body in which you dwell. The greatest temple in the world is not Saint Peter's, nor the Taj Mahal, nor the cathedral of Saint John the Divine, but the temple of your own being.

Any attempt to describe the body that we inhabit calls for superlative speech. There is nothing that has been made by the hand of man that can measure up with it or compare with it.

There are many movements known to man's science. Some instance of each one is found in the human body. In man's body are found illustrations of all the mechanical powers, the principles of hydraulics and machinery. In it is a complete chemical laboratory; a perfect thermostatically regulated heating plant; an efficient manufacturing plant; a perfect system of distribution and utilization of materials. In it are the finest cameras, arches, bridges, radios.

God has given us physical machines adapted to our special needs and to every demand life makes upon us. It is evident from the life and intelligence within us that God has not left us alone but dwells with us every moment of our existence. His intelligence presides over each and every function of our body.

The body is an instrument through which the Spirit of God does its mightiest works. It is a house which God has made and in which He lives. It should not be loved too much, surely not above the divine being that has made it and dwells within it. But it certainly ought to be regarded highly enough to make of it a pure and fit dwelling place for God. Since God has made it and dwells within it, to Him we look for instruction and guidance in its use and care. With our Father we dwell in His House and find it ever present with us wherever

we may go. It is a restaurant where we eat, a place where we sleep, a schoolroom where we study, an office where we work, a temple in which we worship, a vehicle in which we freely move about, a home where we live, a recreation center in which we find pleasure.

It can be a pigpen, where like the prodigal son we wallow in the flesh, an attic where we store away rubbish, a cellar where we live away from the light, a hospital where we deal with the diseased, a cemetery where we bury the dead; but it ought not to be. The body is the temple of the living God. It should be filled with His light. It should be a storehouse of His treasures. It should be kept pure, clean, holy, full of health and divine energy.

"The LORD *is* in his holy temple" is a realization that we should carry with us always. We are always in the temple of God, and worshiping God if we are always conscious of His presence. Our home is a temple of God if we are conscious of the presence within us when we are in our home. Likewise our office, our church, the great out-of-doors, wherever we may be, is the temple of God if so be that we are conscious of His presence within us. Surely we can worship wherever we are if we know that God is with us, even within us.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet." "I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well."

Truly we are wonderfully made. The body has its own self-acting chemical laboratories and manufacturing plants. The food we eat undergoes many changes from the time it is taken into our mouth until it becomes muscle, tissue, nerves, bone, hair, and nails. The great indwelling Alchemist knows exactly what to do to work the miracle. The indwelling intelligence

knows where and what is needed, and how to distribute it. Bodily metabolism goes on without interference with the varied regular functions of the body.

Our eyes are a camera. They have their own lenses, their own darkroom where the pictures are developed. They are self-focusing, self-loading, and self-developing. They take millions of pictures daily in color and enlarge them to life size.

The ears are radios. We may turn the dial and hear any program that we wish in the external world, or we may incline their attention inwardly and hear the holy utterances of the still small voice of the Almighty, as His breath vibrates from within us.

In the body we have ever before us the perfect example of unity and of co-ordination and co-operation of parts. Except the feet agree we cannot walk; except the eyes focus we cannot see; unless the hands co-operate we cannot do our work. Except all the members of the body work together for the good of the entire body confusion results. Should one organ or member be weak or inactive another organ or member will try to compensate for it, until it is again adjusted and becomes properly active. The "intelligence" in each part of the body works toward the welfare of the entire body.

Here is the divine example of love and service for every man in his relation to every other man. "But he that is greatest among you shall be your servant." The great One, our Father, the Creator and sustainer of our body, has proved Himself greatest in that He constantly serves us. He who made us constantly ministers to our every need. Every instant He is wholly devoted to us. This great servant watches over the body, making it and its expressions as perfect as we will allow with the material we give Him, through our eating, drinking, breathing, sleeping, exercising, thinking, and praying.

The outer covering of the body, the skin, has a total surface of some two thousand square inches and is under an atmospheric pressure of fourteen pounds to the square inch or more than fourteen tons. What has kept us from being crushed under this terrific pressure? The inner pressure has been equal

to the outer pressure. If it were not so we could not have grown from an infant into an adult body. If it were not so, we could not grow upon any plane and extend our consciousness. All growth is from within outward. Never can any power arise that is greater than the power of the indwelling Lord. Never do things revolve so rapidly about us but that within is the quiet, secret place of the Most High.

The perspiration tubes in the skin number hundreds to the square inch. Each tube is about a fourth of an inch long. If placed end to end these tubes would form a conduit ten miles long. Should the work of these little friends stop the body would cease to function. It is well that we have come to wear less, lighter, and looser clothing, for it gives these little friends an opportunity to breathe better. If we should cover ourselves all about with some impervious material we would very soon expire.

The heart of an adult beats approximately seventy-two times a minute, over one hundred thousand times daily, over thirty-six million times a year. What is your age in heart beats? Count up and see what the Lord has done for you. He has kept your heart beating, night and day, day after day, week after week, year after year. It mattered not whether you were walking, running, lying down or standing on your head, the Lord has kept your heart beating.

Every twenty-four hours about two tons or five hundred gallons of blood are pumped through the heart, traverse the capillaries of the lungs, and are lifted from the soles of your feet to the top of your head. The blood comes laden with impurities from food we have eaten or secretions or substances produced by the wrong thoughts we have entertained in mind. If the blood is not properly oxygenated the whole body becomes poisoned. Hence the all-wise intelligence of the body watches over us and ever seeks to move us in right judgments.

As we consciously co-operate with the all-wise One within us He will cause us to breathe deeply mentally and physically. As pure air contacts the blood in the lungs there is combustion. Carbon dioxide and other impurities are expelled and pure

oxygen is received. That which we breathe off is helpful to vegetation, and that which vegetation emits is healthful to us. Hence we see the life-giving communion between the external and internal worlds. We extract vital energy from the air we breathe, from the water we drink, from the food we eat.

The body has its own system of thermostatic control. It is self-regulating as to temperature. Only under very unusual conditions does the temperature in the body vary, summer or winter. The normal temperature of an Eskimo is the same as that of a man at the equator. In this we see the omnipresence of Spirit and we realize that our Father is everywhere evenly present.

What a marvelous habitation the Lord has given us! If we know ourselves and the creation about us even in part, we can momently partake of the Father's pure substance, gaining nourishment from the thoughts we think, the words we speak, the contacts we make with persons and things.

If we cannot with our mind comprehend God right here and now in what we are, then we make of ourselves hypocrites and of Jesus a false teacher by repeating the Lord's Prayer, saying: "Thy kingdom come. Thy will be done in earth, as *it is* in heaven." We thus declare that the Creator is made manifest in His creation. That which is true of God is true of that which God has made. "I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee." If we cannot see the Father in our wonderfully constructed and maintained organism then the Spirit is unawakened in us. "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God."

The body, wonderful as it is, is not the man. It is the temple in which man lives. It is not the body that has made man, neither has the body made the body. The Lord has made the body. Never for one second of your life has He been absent, or failed in keeping the organs of your life moving freely. He has digested your food, kept your body strong and in repair. If there has been need of healing, it has been

accomplished, but without too much interference with the regular and normal functions of the body.

Wonderful as it is, if sold as chemical elements at their commercial value the body would bring less than a dollar. As the skin is not the body but the covering of the body, so the body is not the man but the place in which he dwells. It is only a cloak that he wears.

It has been said that, although man is only about two per cent physical and ninety-eight per cent mental and spiritual, the average person spends about ninety-eight per cent of his time thinking about the two per cent of himself and looking after its needs! A well-known speaker once declared that the average man does no more than fifteen minutes of original thinking in a lifetime; the rest of his time he spends in copying the thoughts of those about him. Whether these figures are accurate or not, it should be evident to us that we are designed for a divine purpose, and that we should pattern after the One only, who is our Maker. The true man is the image and likeness of God. "Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?" "The LORD is in his holy temple": keep silence before Him.

If your Unity is late, please be patient. In spite of the fact that the Post Office and the transportation agencies are doing a magnificent job of carrying the greatest load in their history, unavoidable delays occur. We know that you would rather wait for your magazine than have some serviceman wait for something that he really needs.

If your Unity is late, you can help us at Unity School by waiting a few days before writing to us about it.

Our Divine Wealth

DR. L. H. MCRORIE

WHAT IS real wealth? If we all knew our real inner wealth and how easily it may be achieved, we should never be without the good things of life. We should have them abundantly. There is a simple parable found in physical action that explains metaphysical truth and shows us how instantly available God is. All this makes it easy for anyone to apply these principles with certain and immediate results.

Water always flows downhill. In physics motion is always from high potential to low. The simple phenomenon of the heat of a stove "flowing into" a teakettle full of cold water and the consequent development of steam illustrates the same fact of nature. Cold air, being heavy, flows in to replace warm air, thus illustrating the similar principle that the heavier, having the higher "potential," crowds out the lighter.

Let us illustrate further what we mean by considering a dam in a great canyon. The flume is built from the dam to the lower levels of the canyon, making it possible for the highly situated water to flow downward through the flume to the powerhouse in the canyon. There a water wheel is set up over which this high potential water pours to make the wheel rotate, which in turn sets in motion a generator. This generator develops electric power, which is transmitted by wires to the distant city, where it is used for light and power.

These are all illustrations of what may be called motion from high potential to low.

In our personal life our highest potential is represented by the Christ within us. The lowest potential at which we function is our human self. Now when we know that Christ is all good; when we know that Christ is peace, harmony, joy, wisdom, power, and love, and power that flows from high potential to low as naturally as water runs downhill, why should there be any lack of divine good in our life? Why should we have to strive or struggle for what we really need

when it is ours if we just accept it, just let it flow to us?

Why should we be inharmonious? Why should we be sad? Why should we lack for any understanding or anything we need to know at the time we need to know it? Why should we feel irritable or out of sorts or be lacking in anything needful? Why should we fail to accomplish any worthy achievement when the power is there in the high potentiality of the Christ and it is the law that power flows from high potential to low potential, our human self?

Jesus gives many answers to these questions, but the answers that He gives in Luke 14, beginning at the 16th verse, are about as clear as any of His utterances along this line. If you will read this chapter again, you will find several parables that cast light upon some of the most common errors in our life, through which we deny ourselves the wealth of peace and power that we need.

The first parable runs as follows: A man made a great feast and bade many to come and partake of it, but all whom he invited made excuses why they could not take the time to come. One said he had bought a piece of ground and had to go out to see it. Another said, "I have bought five yoke of oxen, and I go to prove them." A third said, "I have married a wife."

How like these people we are. Are we not all too busy with our possessions to take the time that we should to sit at the feet of the Christ and let His high potentialities, our real inner wealth, flow to us? This real inner wealth is the kingdom of Jesus which spoke when He said that everything else will be added to us when we seek it or let it seek us.

In the parable beginning at the 7th verse Jesus gives us another answer as to why we lack. When Jesus went to the home of the chief Pharisee to eat bread, He noted that the guests all chose out the "chief seats." When they were bidden to a wedding, He said to these guests, they were not to take the chief seat, lest the host should ask them to give way to a more honored man and in humiliation be compelled to take the lowest seat. Rather, Jesus said, they were to take the lowest

seat and then let the host bid them to go up higher. "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."

If the teakettle says, "I'm already hot," and pulls on an asbestos jacket, it may never generate steam; or if it does, it will take a mighty long time. If the power plant housing the water wheel says, "I don't want to sit down in the canyon; I'm going to sit up on the top of the mountain," then we can readily see that there is no opportunity for the water to fall to it, imparting its force to the water wheel.

If in our intellectual cleverness we assume that we are already all-wise and all-powerful, we have exalted ourselves in sense consciousness to the point where there can be no flow in our direction of the wisdom or power we need.

Then Jesus goes on to say that when you prepare a feast you are to call the maimed, the halt, and the blind; those who are perhaps more in need of food than you are yourself; those who are really hungry for the real divine wealth. The feast that Jesus was really talking about was the feast of the Spirit, not any material feast.

Proper preparation for this feast includes meditation, getting ourselves into the silence, and then taking into our prayers those less fortunate than we are. In this way we can work on the basis of a difference of potential and, without assuming a superior position in the matter, let flow to those less fortunate than ourselves this same power of God that flows into us.

Jesus makes quite clear to us, in this 14th chapter of Luke, the reasons why we do not experience the real inner riches, the divine riches of God. In the first place we are too busy with outer activities to take the time to get quiet and do our mental and spiritual work, which is prayer and meditation. In the second place, if we do take time for prayer, we do not approach God in the proper meekness of Spirit, acknowledging the difference of potential so that the power of Christ can flow in upon us. Finally, we must act on this law of the flow of power and be willing to transmit to those of lower

potential than ourselves the power that we have received from Christ. We only have the power that flows through us.

If we want peace and power, which is our real divine wealth, we must first take time for prayer and meditation. We must be willing to give up a part of the time that we have been devoting to reading and the radio to approaching God gladly and joyously in childlike simplicity, acknowledging our helplessness.

If in our prayers we then go out joyfully in the spirit of Christ to bless the spiritually blind, the lame, and the halt, or those who in any way are in greater need than we, our results will be definite and certain. We must realize that the wealth we have is the wealth we use, not the wealth we hoard. Our real wealth is the wealth we share.

Now if we are willing to do our real inner work, to place ourselves in the proper relation to Christ, and to share freely with those who are in need, we are in the great current of inner wealth flowing from the Godhead. To the extent that we let this inner wealth flow to us and through us to others, to that extent will its outer manifestations be sure and immediate in our life.

Light looked down and beheld Darkness.
"Thither will I go," said Light.
Peace looked down and beheld War.
"Thither will I go," said Peace.
Love looked down and beheld Hatred.
"Thither will I go," said Love.
So Light came and shone.
So came Peace and gave rest.
So came Love and brought Life.
And the Word was made flesh and dwelt among us.

—LAURENCE HOUSMAN

The Way to Use Power

CHARLES H. GILBERT

WHAT JOHN remembered to record about Jesus shows John's own interests. Over a period of fifty years a man does not recall words and events unless they hold some meaning for him. John recalled words of Jesus about the use of power because John was human enough to feel our common desire for power, for sheer authority to do things.

In John 1:12 John says of Jesus, "As many as received him, to them gave he the right to become children of God, *even* to them that believe on his name." The Greek word here is *exousia.* The King James Version translates it "power" where the American Revised Version has it "right." Thayer's Greek lexicon favors the meaning "physical and mental power; the ability or strength with which one is endued, which he either possesses or exercises." Liddell and Scott's lexicon favors the sense of power as authority.

Probably the meaning "right" or "authority" is better here than "power." Power to be children of God is not something given to us. God Himself gives birth to us; the power is in Him. I can no more make myself a child of God than I can make myself a Gilbert!

But we are "missing heirs"; a fortune awaits us if we claim our heritage! We have forgotten our birth from God. But by accepting in faith our divine station we are given the right to become children of God in very truth. The child of God who has forgotten his Father's house is the same in consciousness as though he were a child of poverty. He is not living up to his rights. He needs to know that he is a son.

The same word is used in John 10:18, "I have power to lay it down, and I have power to take it again. This commandment received I from my Father." The American Revised Version puts "right" in the margin. This power to lay down a life and take it up again was with God. Jesus as man did not have this power as ability; but Jesus as Christ *is* this

power. "I am the resurrection, and the life."

Jesus is speaking not of power as ability but of the Father's commandment as "authority." He could have fled life at the first difficulty encountered. But it was not yet His "hour." Now He had a commandment from the Father both to lay down His life and to take it again. On the cross His orders were at a certain moment to give up "his spirit"; and in the tomb on the morning of the third day to take up life in the flesh again.

Jesus had divine authority to use power to live or die. He was unique in that He always acted on divine authority. We should have much more power than we now sense if we would act always on the authority of our Father.

In John 5:27 this word *exousia* comes again: "And he gave him authority to execute judgment, because he is a son of man." The Father has not here given a power to pronounce judgment or state the outcome of the law of cause and effect. The Father has however conferred authority on Jesus to execute (or "do," in Greek) the judgment because He was a son of man.

When we get better acquainted with the living presence of Jesus and find how much He knows and appreciates our life as human beings we find He is constantly "doing" the law for us. The very dependability of spiritual and natural law is an evidence of Christ. For instance, here is a sick man who again and again has fled from pain by the use of sedatives. Then when he is very sick and needs a sedative very badly the usual dose will not take hold. It is a judgment on him because he was not brave enough to stand the first pains. He has to learn to stand pain without narcotics. The very operation of law in his body is the work of Christ. If he can learn that, he can be blessed in the lesson. Christ is at the center of law. We have the picture of Jesus on the cross refusing sedatives so that His mind can be clear enough to pray for His enemies. Christ has authority to come into our life at this very point of the operation of law.

In John 17:2 Jesus is praying the Father to let him as Son

glorify His Father: "Even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life." This is the way Jesus used the authority His Father had given Him: always to glorify God. Eternal life is not just a "forever" life; it is a quality life, abundant life. Jesus had authority from God to enrich all human flesh that He could touch.

I should be glad to have Jesus "lord it over" me. He can be my dictator. Enslavement to Jesus is the only real freedom in sight. Prisoners like Peter, Paul, John, and in modern times Starr Daily have testified to the freedom that was theirs when they became chained to Jesus Christ. He sets the soul free. He gives it health, riches, life. He sends it on missions. Under authority from God Jesus gives eternal life to whomsoever He touches. Blessed be the *exousia,* the authority of Jesus Christ!

Pilate thought he had *exousia* (John 19:10-11): "Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power [authority] to release thee, and have power [authority] to crucify thee? Jesus answered him, Thou wouldest have no power [authority] against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Pilate thought his authority was something Rome gave him, and so it was. But a still higher authority was his, one given him by God, the authority of a free will. He thought he could wash his hands of that responsibility. Just about anybody can release or crucify the best that ever comes before him. It is a heavy responsibility. Pilate's authority in this respect was not unique nor was his sin unique. As a Roman governor he was too blind to see who was standing there bound before him. He did not have insight enough to see the cosmic significance of every act in the drama he was in. He was not sensitive nor sensible enough to heed his wife's dreams.

But there was the sin of Judas, who had delivered Jesus to Pilate. The sin of this man, who had been a pupil in Jesus'

school for three rich years; who had been exposed to the ripening friendship of Jesus the same as John and Thomas and the rest had; to whom in love Jesus had given the morsel at the table; who had handed over his best friend and highest hope, using the sacred kiss as the sign—this was a sin even worse than Pilate's.

Pilate had power to release or crucify. His was the authority of a free will to say to Jesus, "Go" or "Stay." Such authority of a free will is given to all of us from above. Pilate's use of that authority was bad enough. But he had not known the love of Jesus. Judas had. Yet Judas used his authority of the free will to produce the utmost wretchedness and endless disgrace for himself.

No word except *exousia,* translated "power" and meaning "authority" or "right," is found in John's Gospel. We ought to study our use of divine authority. Men are wrecking their lives by a poor use of their divine right. We need to study Jesus' use of authority.

But not only power as authority is on the pages of John's Gospel; there is power as ability and energy to do work and accomplish purposes implied again and again in this spiritual textbook.

When a problem is given to a Chinese house servant to work out, he thinks it over and reports simply, "can do." John 3:2 uses this very phrase: "No one can do these signs that thou doest, except God be with him." Nicodemus stands in awe of Jesus Christ's "can do." But Jesus puts being ahead of doing when He says, "Be born anew." Nicodemus saw some of this, for he said that Jesus' ability to do was conditioned on His ability to be: "except God be with him."

Neither Nicodemus nor we can explain Jesus' doing apart from His being. If we want to do what Jesus did we shall have to be "born of God." Being precedes doing and having. When our being is righted, then our doings and havings will be straightened out.

Our word "work" comes from the Greek *ergon.* This Greek word is used in physics as a unit of energy. It takes

power and energy to do work (John 6:28, 29): "They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

Believing is working, using energy. And this is part of the business of being what we ought to be—like Jesus. We must be believing people, for Jesus was a man of great faith.

After Jesus had given sight to the blind man the testimony of the healed one was like that of Nicodemus: "If this man were not from God, he could do nothing." This testimony is borne out by Jesus' own idea. In John 14:10 He says, "The Father abiding in me doeth his works"; again in verse 12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father"; and finally in verse 13: "And whatsoever ye shall ask in my name, that will I do."

Faith is power to accomplish something. No faith, no power. What you really believe in you can do; in fact, that is what you will do.

Jesus used "faith power" not through tension but through relaxation. That is, He "relaxed Himself into" the power of His Father-God. He made it plain to us that whatever He did was the doing of the Father working through Him. "I and the Father are one." "I do nothing of myself, but as the Father taught me, I speak these things." "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel."

To do the works of Jesus we need to establish the same relations between ourselves and Him that He did between Himself and God. "Even as the Father hath loved me, I also have loved you: abide ye in my love." To believe on Jesus we have to establish a loving union with Him. "I am the vine, ye are the branches: He that abideth in me, and I in him, the

same beareth much fruit: for apart from me ye can do nothing." "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

The Christian who abides in Christ "can do." He knows power. His life and works are explained by his abiding. The way to power is through union, loving, faithful, and obedient union with the Christ of power.

Let me humbly confess that I do not stand as a shining example of the use of marvelous power. But I am beginning to see that the works I want to do, the healing, the helping, the casting out of demoniac thoughts and obsessions will all be done in proportion as I walk close beside the living Christ. One of my hardest lessons is to learn how to let go of my personal will and let God come sweeping through me.

If I could be anyone but myself I should like to be John. He was so close to the Master that he could feel His heart beat. He interpreted the Master's will for men in a most amazing way. Authority and power were safe with John. Men without John's sense are not safe with power. With Christ the humblest follower may work more mighty works than he realizes by letting Christ in to do God's own holy will.

Live every minute as it comes, just as though it were the only minute you had on earth. Let it be filled with love, joy, harmony, courage, faith, all that you hope to enjoy sometime in the future. Too many of us are putting off our good from day to day, from month to month, and from year to year so that we never quite catch up with it. Live now. Forget your troubles of the past and stop dreading the future.

—Lowell Fillmore; New Ways to Solve Old Problems.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 3, 1943

UNITY SUBJECT—*What Lack I Yet?*

INTERNATIONAL SUBJECT—*Jesus and the Ten Commandments.*—Matt. 5:17-20; 19:16-22; John 5:39, 40.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery,

Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I observed: what lack I yet?

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

39. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me;

40. And ye will not come to me, that ye may have life.

GOLDEN TEXT—*Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.*—Matt. 5:17.

SILENT PRAYER—*I fulfill the law and the prophets as I express the Christ Spirit in all my ways.*

To express the Christ Spirit is to fulfill the divine law. Jesus did not come to destroy the moral or spiritual substance of the law and the prophets, for these, being eternal, were indestructible. He came to fulfill them by expressing both moral and spiritual truth in His life and teachings.

Personal interpretations of the law may fall short of spiritual truth and degenerate into triviality, yet the law itself stands unimpaired. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." As they are accomplished, as we each one eagerly and consciously live a just, honest, pure, upright life, the moral law is fulfilled in us; but even when wholly fulfilled it will not pass away. Instead it will be established. When everyone thinks and lives unselfishly, putting the common good before thought for his own welfare and taking equal thought for his neighbor and himself, the spiritual law

of love will be fulfilled and in that fulfillment be established.

Heaven is a progressive attainment, a state of mind and heart that grows increasingly nearer the perfection of the Christ consciousness. The "least in the kingdom of heaven" is he who lives a life that approximates perfection in one branch of Truth only but is unconscious of the need of perfection in other branches or perhaps indifferent to it. Those "called great in the kingdom of heaven" are those who approach perfection in the threefold realm of body, soul, and mind. They belong in the "third heaven" into which Paul was caught up in a vision or revelation. Paul's experience was so transcendent that he did not bring himself to mention it in his writings until many years afterward. Even then he could not describe it or say with certainty whether the experience was one into which he had entered bodily or whether it was a mystical experience that came to him through his mind and soul. Whatever it was, it was very real to him, for it gave him ground to "glory" so long afterwards that he was no longer sure that he was the man who had seen the vision.

Righteousness is not a something so simple that it can be defined in terms of a law placed upon the statute books by legislators after consulation and debate. Righteousness is the state that obtains in the life of one who observes the divine law. It is characteristic of the conduct of the perfected character. "If thou wouldest be perfect," keep the whole law in all its ramifications. What we lack is a consciousness of the divine law as the normal standard of expression for us in all respects, at all times. The divine law is the law of right living for us as individuals and as members of society. All the commandments that Jesus named in reply to the question of the inquirer after eternal life had to do with the conduct of the individual in his relations with others. Whoever wishes to enter into eternal life must lose the impulse to kill, commit adultery, steal, or bear false witness. He must honor his father and his mother and love his neighbor as himself. Perfection is not a pious claiming of goodness in oneself ("Why askest thou me concerning that which is good?") but a prac-

tical equipping of oneself to live successfully as a decent, helpful member of society.

Eternal life is revealed in the "scriptures" as it is revealed in everything that is an expression of the Christ Spirit. We "search the scriptures" for it, and it is well that we do so, but we may and must find that Spirit elsewhere than in the writings of others if we are to enter into eternal life. We must find it in ourselves. The Scriptures bear witness to the I AM, and it is through the right use of the I AM that we "have eternal life." It may be difficult for us to believe or accept this teaching, but we must come to it before we can know the meaning of eternal life in its fullness.

QUESTIONS

1. In what does fulfillment of the divine law consist?
2. What follows upon the fulfillment of the law?
3. Who is "least in the kingdom of heaven"? Who "shall be called great" in this kingdom?
4. What is righteousness?
5. What is our chief lack with respect to the divine law?
6. Has perfection a practical meaning?
7. To know eternal life in its fullness what is necessary for us?

Lesson 2, October 10, 1943

UNITY SUBJECT—*Human Aspects of Divine Law.*

INTERNATIONAL SUBJECT—*Reverence for God.*—Exod. 20: 3-7; Matt. 4:10; 6:9; John 4:23, 24.

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6. And showing lovingkindness unto thousands of

them that love me and keep my commandments.

7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

GOLDEN TEXT—*God is Spirit: and they that worship him must worship in spirit and truth.*—John 4:24.

SILENT PRAYER—*In Spirit I am one with the divine, and I enter now into consciousness of that unity.*

To meditate on the nature and being of Spirit is to make ourselves aware of a realm that transcends the physical or sensuous. This realm is not mysterious or occult; it is practical and readily accessible. Everyone lives in it at some time or other, partially at least, but the distractions of the physical world recall most persons from it after a momentary consciousness of uplift.

The necessity of whole-souled devotion to the spiritual side of life is emphasized in the commandment "Thou shalt have no other gods before me." Clearly the meaning is that we must have no other gods but the one Jehovah, the I AM. To have other lesser gods "before" Jehovah or Father-God would be to do away with the possibility of unity in the worship of the one indwelling God. This I AM or indwelling principle of oneness is universally present. Everyone has it within him and by his use of it may worship the one God.

Not many of us could make graven images in the literal sense of the words, since few of us are sculptors. However

many make graven images out of the plastic medium of mind. Whatever impresses us deeply makes a correspondingly vivid impression on the plastic mind stuff. Spiritual power and understanding leaves us free to put God first, to rest the mind in the divine Spirit as the subject of our constant revery. The divine Spirit not only forms the background of our faith and dominates our thought; we can have it in our consciousness and can be in it, expressing it in all that we think, say, or do.

No image, graven or otherwise, can be made of formless Spirit. It is the impulse that moves us to the selfless act, the forgiving word, the stimulating example. By such means we accomplish what one writer has called "the re-creation of the individual by the help of the universal." It is in this re-creation by the help of the universal that the human aspects of the divine law are found. The whole creation and the cosmos are equally under divine law, but we look for the provisions of the law that concern ourselves and study to understand them.

God is a jealous God in the sense that to Him Spirit is all, and nothing else is provided for in the divine economy. Thought is the product of Mind, a universal energy. Whatever displaces thought in the government of life, whether it is feeling or coldly calculating greed and selfish ambition, substitutes another god for the one true God, Jehovah. Feeling is inconstant. It rises and falls, shifts and veers with the whims and desires of the moment. Greed and selfishness overreach themselves and are self-destructive. Inverted, the law visits "the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me [Divine Mind]." Understanding enables us to keep the law as it applies to us, and this keeping of the law leaves us in harmony with it so that all is well with us.

Profanity is usually thought of as the taking of God's name in vain, but other uses are vain also. When we use the I AM to claim what is untrue of ourselves as sons of God or the offspring of Divine Mind, we take the name of God in vain. When we claim anger, resentment, or vindictiveness,

greed or dishonesty, ignorance or error of any sort as truly descriptive of us, we take the name in vain. As the offspring of Divine Mind only that is true of us which is eternally true; that is, the good. This we should claim. We need not claim it aloud or make a display of our claims, for meekness also is a human aspect of the divine law. We can claim the good within ourselves and work to develop and bring it forth until it speaks for itself in our life. No other claim is fully acceptable. It is the true service of the one God, the worship of the Father "in spirit and truth."

QUESTIONS

1. Where is the Spirit that we are to worship altogether as God?
2. How may we make graven images when we are off our guard?
3. How do we accomplish the re-creation of the individual by the help of the universal?
4. What is meant by Jehovah's being a jealous God?
5. How is the name of God sometimes taken in vain by well-meaning persons?
6. What is the worship of God "in spirit and truth"?

Lesson 3, October 17, 1943

UNITY SUBJECT—*The Meaning of Separateness.*

INTERNATIONAL SUBJECT—*Jesus and the Sabbath.*—Exod. 20:8-11; Isa. 58:13, 14; Mark 2:23—3:6.

8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work;
10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.
13. If thou turn away thy foot from the sabbath,

from doing thy pleasure on my holy day; and call the sabbath a delight, *and* the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14. Then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. So that the Son of man is lord even of the sabbath.

1. And he entered again into the synagogue; and there was a man there who had his hand withered.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. And he saith unto the man that had his hand withered, Stand forth.

4. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

GOLDEN TEXT—*And he said unto them, The sabbath was made for man, and not man for the sabbath.*—Mark 2:27.

SILENT PRAYER—*I use the sabbath to increase my knowledge and consciousness of God.*

In considering why we needed to have a Sabbath day made for us we come upon the thought of separateness, which is involved in the meaning of the word "sabbath." The word has always been used to mean a day of rest from labor, but this is a negative definition. We are to rest from material labors and interests in order that we may devote our whole thought and energy to immaterial or spiritual interests. We are to labor faithfully for six days, throwing ourselves heart and soul into our work. The seventh portion of our time belongs to the things of the mind and heart, and is to be given over to them as faithfully as the six portions are given over to labor. To take the day off merely to enjoy ourselves superficially is not fulfilling the divine law.

If we have not yet learned to enjoy meditation and communion with God the Sabbath is a good opportunity to learn the meaning of these practices. Our expression of the things for which the Sabbath was made may take the form of physical or mental activity. Whatever is good for us is within the scope of the law. We may separate ourselves from strain and stress, from the sense of responsibility, or from a feeling of powerlessness to cope with the tasks that are ours to do. A sabbath mood prompted or inspired this poem:

"The little cares that fretted me,
I lost them yesterday,
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees."

By giving nature a chance to do her silent but faithful work in us we separate ourselves from little cares. Jehovah still

blesses the Sabbath day and hallows it when it is so spent.

We commune with God in nature, not through the forced hilarity of picnics with boon companions but through quiet enjoyment of what the outdoors has to offer. To walk in a meadow and feel the grass thick underfoot, relaxing meanwhile into contemplation of the beauty and peace around us, is proper Sabbath observance. This is a turning our foot toward the Sabbath and making of it a delight.

When Jesus told His disciples to come apart and rest awhile from the hubbub of many coming and going, He took them "to a desert place apart." The recuperative value of close contact with nature is nothing new. In the open we may renew ourselves in mind and soul as well as body. Along with weariness we get rid of groundless fears:

"The foolish fears of what might pass,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God."

The grainfields may lead to God today, as on the Sabbath days when Jesus walked through them. The church offers another avenue of access to God in that it separates us in thought from our workaday world and leaves us free to think of immanent interests and values.

The avenues that we may follow to separate ourselves from habitual thought patterns and from externals are many and various, but unless we use our opportunities to develop our powers of expression in the inner realm we are none the better for the Sabbath that was made for us. Jesus used the Sabbath to good purpose in healing, just as He did all other days of the week. He rebuked the hypocrisy of the ruler of the synagogue who told the people to come for healing on the six days on which "men ought to work" and not on the Sabbath. Necessary work should be done when and as needed,

without regard to man-made times and seasons. When we do it we earn the right to our Sabbath of rest and refreshment, but not otherwise.

QUESTIONS

1. What is involved in the meaning of the word "sabbath"?
2. What gives the most complete rest from habitual labors?
3. What is lawful for us to do on the Sabbath?
4. How can we find God in nature and thus keep the day holy?
5. What are some of the other avenues that lead to rest?
6. What work is properly done on our day of rest?

Lesson 4, October 24, 1943

UNITY SUBJECT—*Learning Obedience.*

INTERNATIONAL SUBJECT—*Honoring Our Parents.*—Exod. 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

6. And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,
But their heart is far from me.

7. But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

8. Ye leave the commandment of God, and hold fast the tradition of men.

9. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

10. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death:

11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God;*

12. Ye no longer suffer him to do aught for his father or his mother;

13. Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home.*

GOLDEN TEXT—*Children, obey your parents in the Lord: for this is right.*—Eph. 6:1.

SILENT PRAYER—*I learn to obey God by first obeying those in authority over me.*

The necessity for obedience rests on the principle that the lesser is dependent on the greater for its support, growth, and perfected expression. In the so-called material universe the planet revolves around the sun from which it receives its light and heat. The child depends on the parent from whom it derives first of all life, and later care, protection, sustenance, training, and establishment in adult life. The young of the animal species are dependent in general on the mature for food and protection. The mature in turn are likewise dependent on One greater than themselves.

"Thou openest thy hand,
And satisfiest the desire of every living thing."

Jesus Christ designated the divine in life as the Father, thus acknowledging that man is divine in origin. The symbology is far-reaching in scope, for we grow in understanding and knowledge of Truth as the child grows in wisdom and stature. Jesus was "subject" to his parents; that is, He was an obedient son, but He early understood that His true source was spiritual and that He owed His first and highest allegiance to Spirit. "Knew ye not that I must be in my Father's house?" Principle came before concrete particulars. When God was understood and joyously obeyed, all else came easy.

All thought originates in Divine Mind. The latter is the "father" of the thought processes that we use daily. We need to acknowledge our dependence on Divine Mind and our constant and continuing debt to it for the measure of light that we have. Acknowledgment of our debt to our parents helps us to grasp and acknowledge the deeper debt that we owe to Divine Mind. The child does not always understand the necessity of obeying the parents or the wisdom that underlies what they require of it. Neither do we always understand why allegiance to principle is required of us or what we gain by it. We find however that unless we render this allegiance our life is not in divine order. The child finds that obedience makes life with his parents harmonious and his relations with them smooth and pleasant. In like manner we find that when we look to Divine Mind and expect it to find expression in and through us life develops along lines of less resistance than otherwise. Things then run smoothly and we have a feeling of peace and satisfaction that under other circumstances is lacking.

The word "honor" has been defined as "a nice sense of what is right, just, and true." This meaning fits precisely into the principle of obedience to parents and to God, in an ascending scale of our development in consciousness of law and order. If we do not naturally and easily fulfill these requirements from a sense of duty and obligation, we may yet find

it easy to fulfill them through love; for love is an infallible guide. Jesus loved one of His disciples above the rest as an individual. To this disciple He committed His mother, from the cross. From that hour the disciple fulfilled the duty of a son to her, returning to her the love, care, and protection that the parent gives to the child in its helpless years. It is right that these should be returned in kind when they are needed. Love never fails to take thought for the object of its devotion.

The love of the mother for the child is a foretaste of the love of God for mankind that is revealed as each one enters into a consciousness of God. The love of the father for the son is a symbol of the unfailing forethought, planning, and providing that Divine Mind has done on a universal scale and that is utilized in varying degrees by all creatures. The love of the son for the mother and father is a symbol of the completed circle of creation in the realm of the formed. As it is expressed more and more perfectly we come to know heaven in its fullness here and now.

QUESTIONS

1. On what does the necessity of obedience rest?
2. How do we grow in understanding and knowledge of Truth?
3. Does the habit of honoring parents teach us to recognize and obey God?
4. What part does love play in our learning of obedience?
5. How does the love of the family symbolize the completed cycle of creation in the realm of the formed.

Lesson 5, October 31, 1943

UNITY SUBJECT—*Sobriety a Qualification for Leadership.*

INTERNATIONAL SUBJECT—*Bible Teachings on Abstinence.*
—Lev. 10:1, 2, 8-11; Prov. 31:4, 5; Luke 1:13-16.

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.

2. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.

8. And Jehovah spake unto Aaron, saying,

9. Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:

10. And that ye may make a distinction between the holy and the common, and between the unclean and the clean;

11. And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.

4. It is not for kings, O Lemuel, it is not for kings
to drink wine;
Nor for princes *to say,* Where is strong drink?
5. Lest they drink, and forget the law,
And pervert the justice *due* to any that is afflicted.

13. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16. And many of the children of Israel shall he turn unto the Lord their God.

GOLDEN TEXT—*Beware, I pray thee, and drink no wine nor strong drink.*—Judges 13:4.

SILENT PRAYER—*I keep my mind clear and my senses under control, that I may work in harmony with the divine law that governs my life.*

Because of its effect on both mind and body alcohol disqualifies the laborer for doing his work efficiently. Acting first on the mind, it distorts the faculty of judgment, magnifies the sense of self-importance, and lowers the bars to erratic

thinking and consequent irresponsible behavior. As indulgence increases it disrupts the normal functioning of the nervous system, destroys muscular control, affects the blood stream, and in time breaks down the tissues of the vital organs.

These effects are noticeable enough in the laborer whose work requires only a slight degree of intelligence. Not even those who work altogether under orders from a superior can do good work while under the influence of intoxicants, because alcohol impairs mental as well as physical co-ordination. As the level of intelligence needed for doing good work rises, the effect of intemperance is even more marked. Those who are in authority over others as well as leaders in all walks of life find that their skill and ability are diminished and their influence correspondingly impaired by alcoholic indulgence.

The texts that form the lesson for today all deal with persons in positions of leadership or authority. Nadab and Abihu were in training for religious leadership under Aaron, their father. Lemuel was a king on whom the obligations of rulership rested by reason of his high station. John the Baptist was proclaimed a Nazirite from birth, and it was foretold of him that he would be a religious leader who would turn many of his people to God. Abstinence was essential to the proper discharging of all these offices.

Whatever the "strange fire" that Nadab and Abihu put in their censers may have been, the instruction of Moses to "drink no wine nor strong drink" before entering the tent of meeting—"that ye die not"—tends to prove that the two men who were destroyed had done this very thing, and that their failure to observe the strict rules of service resulted from the state of irresponsibility thus induced. Alcohol unfits those who are addicted to it for any responsible duty. It especially unfits the one who wishes to become a religious leader for the work of his choice, by destroying the nice balance of the moral nature. No one who fails to observe the law can influence others to keep it, despite the stories of their preconversion years that some ministers are in the habit of telling in experience meetings.

It is well that everyone should be able to distinguish "between the holy and the common, and between the unclean and the clean" in the building of character. For effective leadership is compounded equally of character and ability. Those who follow must have confidence in their leader, and confidence is born as much of respect for proved integrity as of proved ability. Lack of self-discipline and self-control in a would-be leader puts others on their guard against erratic behavior in him.

The king who allows himself to indulge his appetites to the exclusion of all consideration for his high office is left king in name only, if he is not forced to abdicate his throne by the power of outraged public opinion. The man who is born to power and dominion or influence over others must himself keep the law that he requires others to keep. Alcohol makes king as well as commoner forget the law and become a law unto himself. The day has gone by when the high-born could command respect and honor because of their high rank or station while remaining free to be "drunk as a lord," at will.

John the Baptist is an example of the mental and spiritual power that is available to the total abstainer. The power of a pure life is one of the greatest that anyone can wield, for purity of life is at the basis of spiritual truth. Consecrated to the cause of right before his birth by the single-mindedness of his parents, John made his influence felt in the world for hundreds of years. "Great in the sight of the Lord," he is a type of all that is upright, just, and moral, all that is sober and abstemious, to the point of enabling its possessor to realize that great good, the infilling of the Holy Spirit.

QUESTIONS

1. What are the first noticeable effects of alcohol on the worker?
2. Is abstinence essential to successful leadership? Why?
3. Why is alcoholism destructive of religious leadership?
4. What moral obligation does the fact of high birth or station entail?
5. Why is John the Baptist an outstanding example of the advantages of abstinence?

Silent UNITY

Jesus Christ, yesterday, today, and forever the same, is the light of my life.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

IT IS with the greatest gratitude that I write this note. My skin is beautiful; there are no scars or anything to show that I ever had eczema. I am so very grateful.

God bless all of you.—*Mrs. M. M., Texas.*

I HAVE always been interested in the copies of *Weekly Unity* that are sent to my aunt, and have been deeply impressed by the testimonials of those who have received help through your prayers.

Recently I had an experience that has greatly strengthened my faith in God and in the teachings of Unity, and I feel that I must write to tell you of it and to say thank-you for your timely help.

About a year ago I became seriously ill with pericarditis, and my mother, who resides in New York, wrote to you asking prayers on my behalf. You sent me a leaflet containing an affirmative statement, which I repeated several times daily. About two weeks after receiving the leaflet the attending physician remarked that there was a slight but definite improvement in my condition. From that time I progressed steadily, and I am now feeling well and happy. The general opinion of my friends is that I look better than before.

Mere words cannot fully express the depth of my gratitude to our heavenly Father for His goodness and to you, kind friends, for your sincere and earnest prayers. May your good

work be so richly blessed that you may continue to lead searchers after Truth in the way of peace and joy.—*Mrs. F. O., British West Indies.*

Filled with Plenty

SOME TIME ago I wrote to you for prayers in behalf of my folks. They had sold their home in the city and wished to buy another one in the small town near our farm. It all took place so suddenly, and houses were scarce here in town. A lovely modern small home was found and purchased. The tenants had a year to go on their lease. They were kind enough to vacate, though at first had difficulty in finding a house.

Suddenly a house was vacated and they rented it, and my folks have moved into their new home in town. Mother, who is not so very strong, is much happier out here than in the city.—*L. H., Illinois.*

UNITY has helped me through so many difficult times, helped me to adjust myself and bring me to the realization that God is everything, the true source.

I received your letter day before yesterday, and last night the owners of a ranch we have wanted for some time came to us and offered it to us rent free if we would take care of it and pay for the irrigation water, for four years. It was the answer to a prayer for guidance in finding a ranch, as the one we are on has been sold. I can't tell you how much this means to me. I am a widow, and my oldest child, a boy, is twelve, and I have two little girls, one ten, and one six years old. Thank you for your kind letter, and my earnest wishes for the best of everything for the dear Unity folks.—*Mrs. J. M., California.*

He Shall Have Abundance

IT IS always a happy day when the time comes to send off the contents of my prosperity bank. The daily bank exercise is so

much more than financial easement; it brings blessings in health and human relationships too, and lifts one's heart in gratitude.—*L. H. W., North Carolina.*

THIS WEEK we made the final payment on our life-insurance policy as well as on our acreage and home. A year ago our daughter completed her college work and has had a fine position with salary increases. My husband and I are both working. All of this is a direct answer to prayer in connection with use of the prosperity-bank plan. I cannot half express my gratefulness for all these blessings.—*M. D. G., Washington.*

My Help Cometh from Jehovah

I AM INCLOSING one dollar for the renewal of my UNITY subscription for one year, and I want you to know that I have found deeper inspiration, hope, and faith in reading your literature than in reading any other religious books.—*Mrs. C. W. C., Texas.*

I HAVE been getting UNITY magazine for a number of years now, and I like it very much. I also have sent it to a number of people, who also like it very much. When I finish my copy my mother reads it; then we always pass it on to our friends. —*Mrs. D. W., Pennsylvania.*

Hearken unto Me

THANKS for wonderful help and guidance I receive, when I read your friendly and cheerful magazines they are a steady source of joy and inspiration, and I always find something that seems to have been written just for my benefit. God bless you all in your work of Truth comfort and cheer.—*A. B., Illinois.*

TODAY I received your letter and the inspiring little pamphlets also. I am delighted to tell you that four days after I wrote

to you asking for help, I was classified into the cinema section of the department of photography. I had prayed earnestly to be given the chance to do this cinema work, which I am vitally interested in. When I was interviewed for the position I clearly felt your spiritual help right with me, assuring me of protection and success.

I am sincerely thankful for the help you are giving me. This new placement will mean my being returned near to home after my training is completed, God willing.—*R. A. H., U. S. Army.*

He Is My Refuge

I WANT to tell you too how much good has come to us—a much-improved financial condition. But better than that even is the improved condition in the home, more harmony with the children, more understanding among us all.—*A. M. C., California.*

I AM FILLED with joy and happiness this morning as I write this letter. In the year that I have been studying Unity, we have been helped wonderfully in our financial affairs. My health is improving right along. Everything in general seems to go better.—*Mrs. G. B., Kansas.*

His Truth Is a Shield

I HAD A wonderful demonstration of God's answering prayer. In June we had a terrible cyclone and hailstorm out near our farm. The little town of K——, four miles from our place, was almost a total wreck, and so were many of the farm buildings near there.

I stood on our front porch here in S——and saw the terrible cloud, and I knew it was near our place. I placed our crops, stock, and buildings in the love and care of our heavenly Father, and went in the house and read *God a Present Help*. After the storm all the telephone lines were down, but

the next day one of the neighbors came in and told us that the storm seemed to lift over our farm. North of us they had an eighty per cent loss from hail, and hardly half a mile to the west and south the buildings were completely blown away and the wreckage was blown over on our place. But our house, barn, windmill, fences, and crops were not harmed in any way. I know it was God's answering my prayer that saved our place.—*Mrs. W. H., Kansas.*

Father, I Thank Thee

YOUR TEACHINGS mean very much to me and mine, and I am most grateful for all the help. It would be almost impossible for me to carry on each day without the Truth brought to us through your teachings.—*N. P. E., Minnesota.*

I AM ACKNOWLEDGING the many blessings that have come to me and my family since I have been writing to you and reading the Unity literature. It has given me a deeper view of how to serve the Lord and how to overcome obstacles, and it has benefited me so much that I have no words to express to you how much I have been benefited.—*Mrs. C. M. M., South Carolina.*

I AM SO grateful for your continued prayers, as I am doing things that I couldn't possibly have done a year ago. My health is greatly improved, and I am happy in my little home in the wonderful pine grove, with a grand garden on one side. I am also happy to report that my dreams of improving the place are coming true. We have almost finished the new addition, which will make it so much more desirable.

Truly I feel I owe a debt of gratitude to Unity, for through many difficulties they have helped me to keep the vision and to carry on when things did not look very bright. I am so grateful to the many Unity writers for the help I have received, especially to the writer of the first Unity book I read, *Lovingly in the Hands of the Father.*—*Mrs. T. W. C., Massachusetts.*

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Binghamton—Dale & Donna Newsum (LM) Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) 3 Albee sq

Buffalo—Lillian Matthews 271 Delaware

Elmira—Dale & Donna Newsum (LM) 312 Lake

Flushing—Adele Woodruff (LM) 135-42 40 rd

Ithaca—Dale & Donna Newsum (LM) 213 E State

Jamestown—Lillian Matthews, Y W C A

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) 1 W 47; Stella Wrenn (LM), Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nanna Sutton (col) (LM) 137 W 110

Rochester—Raymond Barker, Elise Rosenburg, Carol Gillespie (LT) 29 Gibbs
Roslyn—Adele Woodruff (LM) No. 7 The Maples
Syracuse—Raymond Barker, Onondaga hotel
Troy—Marian Hoagland, 2705 15th
White Plains—Octavie Martial (LM) 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Canton—Nora Elliott, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison
Cleveland—Earl B. & Martha Anthony, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Fannye Treaster, YMCA
Springfield—Fannye Treaster, Tecumseh bldg
Toledo—Beatrice Whipps (LM) Commerce Guardian Bank bldg
Warren—Everett St. John (LM) 2d Natl Bank bldg
Wellington—Margaret Jones (LT) 419 Courtland
Youngstown—Everett St. John (LM) Y M C A
Zanesville—Fannye Treaster, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, St James hotel
Pittsburgh—John Coulson, Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk
Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg
Dallas—Ruth Gillespie (LM) 1708 Commerce
El Paso—Hobart Gillespie (LM) 305 E Franklin
Fort Worth—Ruth Gillespie (LM) Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Ellenburg—Beulah Scott, Ellensburg hotel
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben. Franklin hotel
Wenatchee—Beulah Scott, Cascadian hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Janesville—Mae Lundahl, Meyers hotel
Milwaukee—Elmer Gifford, Bankers bldg

CANADA

Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Herbert J. Hunt, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM)—London, 78 St John's st E C 1
Sunderland—Thomas W. Merrington (LM) 8 Park Terrace
Rushton—Dora Johnson, The Homestead

You Help Someone You Know

When You Give to the

U S O

Appearing in Other Unity Magazines This Month

Routine or Radiance

"I used to ask myself how on earth I could ever take time to pray and to better my thinking, when every moment was filled with work and distraction," writes Katharine Bernard in *Progress* magazine. In her story "Time to Shine" this author tells how a shining-faced neighbor radiating beauty and serenity helped her begin thinking and acting in accordance with Truth. You will like this story because it gives in a delightful manner the way to meet problems with positive, joyous thoughts, and thus changing life from dull routine to radiant living.

Miracles without Mystery

The success with which the members of Alcoholics Anonymous have overcome the liquor habit is due to the common-sense program that is followed. There are twelve points in the program, which fully recognizes the need of spiritualizing one's life and depending upon the one Power that is greater than the conditions to be met.

In *Good Business* you will find an interesting account of the ideals of Alcoholics Anonymous, and how members respond instantly in spite of pressing business matters when called upon to help and encourage a fellow member. This article is written by Clinton E. Bernard, associate editor of *Good Business,* and is entitled "Miracles without Mystery." You will be glad you read this timely article on how men and women are being freed from alcoholism so that they can enjoy useful, normal lives with their friends and loved ones.

America Is Worth Working For

Sally Moore placed the motto "America is worth working for" on the poster that she entered in the school contest. She worked hard on the poster and was disappointed at not receiving the prize, a trip to the State capital. The motto was used in another way however, and Sally was happier than if she had won the poster contest. All children will enjoy Sally's experiences as told by Elsie Grant Henson in the story "The B-Forties" in *Wee Wisdom*.

The Unchanging Spirit of Jesus Christ

"Jesus Christ *is* the same yesterday and today, *yea* and for ever." In these days of rapid changes, unexpected happenings, vague unrest, it is good to rely upon the One who changes not, whose love never wavers, whose light never dims, whose faith never fails. If you feel the need of being reassured of the loving presence of Jesus you will be inspired and uplifted by the article "The Same Forever," which is the Silent Unity message to *Daily Word* readers, and which appears in that magazine this month.

Health Is Catching

The phrase "Health is catching" caught the imagination of Truth students when Charles Fillmore first introduced it years ago. People who had been afraid of communicating some ailment to others were enthusiastic about the idea of becoming healed and communicating health. The October 2 issue of *Weekly Unity* contains an article entitled "Health Is Catching." It is written by Clara Palmer and is an interesting account of the idea of healing being transmitted successively from one person to another as each experiences a return to bodily perfection. The author writes from her wide experiences as a trained nurse and as a Silent Unity worker, and is well qualified to report on spiritual healing.

Good Neighbors

In Truth there are no boundary lines. All people are the beloved children of God and one with Him and with one another. This acknowledgment of fact is becoming more apparent daily. More and more requests for Unity literature are coming from foreign lands, and more people are sending love offerings for our "Good Neighbor Fund," which is for the purpose of sending Unity literature to foreign lands. Some of this literature is published in the language of the country to which it is sent, and some of it is published in English.

El Sembrador, our new Spanish magazine, is now being published four times a year and is being sent to Spanish-speaking friends all over the world. A friend in Argentina has written about *El Sembrador* as follows:

"I thank you for mailing me the magazine; here at home we are appreciating your advice and your writings. May the Lord illumine you in the work through which you are helping mankind. Knowing the work you are doing, I join you and pray that God will make you more successful every day so you may co-operate with God in the aim He has for His sons. May your faith be eternal; may the nations be freed soon from the dark forces that are trying to take possession.

"The new era is approaching. Its great work will consist in knowing the Truth of God. Only one minute would be needed in order to transform the world if everyone would understand the wise teachings of the Master."

Lessons in Truth may now be had in Russian, Spanish, and Dutch. *The Mental Equivalent* has recently been published in Russian. Our friends seem most grateful to have these books in their own language.

An attempt has been made through the Red Cross to send Unity literature in Russian to the Russian prisoners of war in Finland and other countries. Literature is sent to war camps and similar places without charge. Anyone interested in foreign translations of our publications may write to Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10 *English*	.25
Unity's Statement of Faith		.10
Mental Equivalent, The	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	Mental Equivalent, The	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

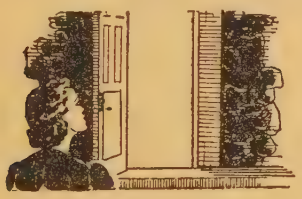
For Children

How Jimmy Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

News FROM UNITY

That Other Door

"God never closes one door without first opening another." Harold S. Kahm says he has proved this statement and that it is as dependable as the law of gravity. In *Unity* magazine for November Mr. Kahm writes of his experiences as a writer of feature articles. He relates incidents of how doors have shut and new ones opened. "Always the new doors that swung open



were important stages in my career, and those which swung shut closed upon phases of my life that I had outgrown," declares Mr. Kahm.

To remember that a door never closes without another's opening will help you in moments of doubt and discouragement. The title of this very interesting article by Mr. Kahm is "That Other Door."

Unity's Book on Child Guidance

Do you know that Unity has a book on child guidance? It is *You and Your Child* by Zelia M. Walters, who writes from years of experience as mother, teacher, social worker, and writer. Friends have been ordering this book for public libraries, parent-teacher libraries, and for young parents who are striving to establish Christian homes.

Mrs. Walters tells of a young teacher's experience in a poverty-stricken neighborhood. This teacher found many so-called delinquent children, but she found one child that had come from a really good home. She began with this child. "That's a start for lifting the tone of my room in the school," she declared. After analyzing the virtues of the well-trained child, she determined to devote the five hours the children were in her care to instilling these virtues in the others. There are many other incidents related in *You and Your Child* that explain the child's viewpoint and present practical Truth ideas for child training.

Wee Wisdom's Program for Character Building

We wish you could have heard Jane Palmer, editor of *Wee Wisdom*, as she recently explained the purpose of this Unity magazine for children. She enthusiastically told us that through the year she follows a program of emphasizing all the desirable character traits to be developed by children before they reach their thirteenth year, traits agreed upon by national educational leaders. There are about fifty character-building approaches to a child in each issue of *Wee Wisdom*, says Miss Palmer.

Trails to Blaze

"With skill and experience anyone can do the possible. Only the man of faith can perform the impossible," says Richard Lynch in his book *Know Thyself*.

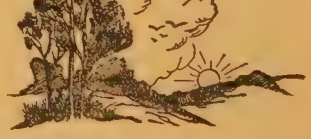
In *Know Thyself*, Doctor Lynch stresses the importance of combining faith with works to bring about success. "Few of us have faith enough in our own capacities even to try what appears difficult," he says. "We wait for someone else to blaze the trail for us." *Know Thyself* is a book that will inspire you to blaze your own trails.

New Light on Names in the Bible

Have you ever wondered why there are so many strange names in the Bible, and have you frequently found yourself puzzled by certain passages of Scripture because there was a word you did not understand?

The *Metaphysical Bible Dictionary* explains names of persons and places as well as significant words and terms found in the Bible. Proper names are followed by correct pronunciation and etymology. Definitions include the metaphysical meanings. These are enlightening, since passages that have long been obscure seem to come alive with new depth and significance.

The *Metaphysical Bible Dictionary* provides an inexhaustible source of information and inspiration for any Bible student.



Life begins for me today!
New worlds before me lie!
The yesterdays have passed away.
No more to cause a sigh.
Before me lies the bright today,
All blessings in its hold;
And I rejoice to find it gay
And sing its joy untold.
—From a poem in Mightier than Circumstance by Frank B. Whitney.

Prosperity Bank Drill "a Great Help"

"The Prosperity Bank has indeed been a great help to me," writes a friend from California. "Although I have not always been able to maintain the single eye, the drill has made me conscious of my shortcomings and helps me to overcome. My income has doubled and my whole attitude has changed."

Unity Books in Gift Editions

Now that the book *What Are You?* by Imelda Octavia Shanklin is available in flexible binding for the first time, we should like to remind you that our other Standard books come in this attractive gift binding. The flexible binding resembles leather in appearance but is more durable.

The flexible-bound books are pocket sized and fit nicely into a handbag. The paper is especially prepared for fine books, is thin, and the print is large and clear. The book is silk-sewed and comes with a purple silk-ribbon bookmark. A neat, white, gift box is provided with each book. Any devoted Truth reader will delight in having Unity books in this handsome, small format.

Distributing Unity Literature

Recently we received an order from a Truth student for an extra copy of her favorite Unity book. She explained that since she had shared her first copy with many friends and had thus helped them

find the Truth they needed she wished to keep it in circulation. She desired another copy for her own use.

Another friend wrote to us that when planning a trip of any kind she always takes some back copies of Unity periodicals with her. As she meets people who seem receptive to Truth she presents them with one or more of these. She also manages to leave a few copies in the hotel rooms that she occupies. Her supply is always exhausted long before she returns home.

We wish to add that some of our most enthusiastic letters are from friends who tell us that they first heard of Unity through a chance copy of an old periodical or through the kindness of some stranger who seemed to appear with the Truth message just when it was most needed. Unity periodicals are never out of date. The Truth never grows old, but is ever new!

Bless Your Gift Subscriptions

When you order a gift subscription for a Unity periodical you are acting upon a divine impulse to share the blessings of Truth. This is a good thing to do, and you invariably derive a compensating blessing from it. There is however an opportunity to give and receive greater blessings. A loyal Unity reader informed us recently that she blesses her Unity periodicals every time she reads them, and especially when she removes the

wrapper from a new copy. At the same time she blesses her friends to whom she has sent gift subscriptions and prays that the very Truth they need at the moment may be revealed to them through the magazine. We believe this thought will appeal to you, and that is why we pass it on.

Your body is a temple beautiful. It is the living temple of God. Every cell in your body should be radiant with light, love, and peace. When it is, you enjoy the perfect health that is God's will for you. The very joy of living animates you. ***—Clara Palmer; You Can Be Healed.***

Whatsoever Ye Shall Ask

Don't stand before a stone wall waiting for something to happen. Keep searching until you find the door! Doctor Houston, the wise and kindly teacher in Zelia M. Walter's book, *Whatsoever Ye Shall Ask,* gives this advice to Eleanor Hart. For fifteen years Eleanor's fondest dream had been thwarted. How this sound advice helped her to realize her heart's desire is told in the chapter "Will the Door Open?"

You are sure to find much that is entertaining and helpful in this as well as the sixteen other chapters in this book.

Free Cards and Pamphlets for Servicemen

If you wish to help and encourage a loved one in the armed services with a Truth message, you are invited to send for Unity cards and pamphlets that have proved inspiring and helpful to thousands of men and women in service and their families. The following literature is available and will be sent without charge upon request.

Cards

Prayer for Protection
The Prayer of Faith
For Thy Benediction
A Free Man's Prayer
Prayer for a Loved One
I Pray for You

Pamphlets

His Protecting Spirit
The Ultimate Victory
Young Man in Uniform

Do You Know
WEEKLY UNITY?

Many persons become interested in one of the several Unity periodicals and continue to read it without investigating the others. If you are not acquainted with WEEKLY UNITY, you are missing the opportunity of receiving a friendly visitor that would come to you once a week with practical thoughts in concise form.

WEEKLY UNITY specializes in articles that are brief enough to meet the time requirements of busy readers. It is published weekly, and its presentation of Truth is so clear that beginners find it an easy door through which to enter a consciousness of the power of Truth. At the same time its truths are dynamic enough to inspire advanced students.

Each WEEKLY UNITY article deals with some situation that many persons have to meet. Each presents a practical idea that can be put into immediate use. WEEKLY UNITY will gladly visit you fifty-two times during the next twelve months for $1.

A NEW EDITION OF
HEALTH IS CATCHING

Some time ago a small booklet, HEALTH IS CATCHING, was offered to Unity students for free distribution. The response was so great that it became necessary to print another edition. This new edition is now ready, and copies will be sent upon request. This booklet is filled with letters from Unity students testifying to marvelous spiritual healings of body and affairs through prayer. It will encourage you and help you to overcome your problems through God's help. Copies will be sent to you and your friends upon request without charge.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

"Our Father never faileth to give His children bread; They only need to hunger, more richly to be fed."

Do you know that any hunger in your heart for a richer, fuller life was placed there by your heavenly Father so that you would seek the blessings in store for you? God can fill you with His love, wisdom, and power, thus helping you achieve the full, successful life you desire.

The Unity Prosperity Bank plan has helped people everywhere to prove God's willingness to fulfill their earnest desires. If you would like to try this plan, we invite you to send for a Bank and follow the instructions for daily prayer. Silent Unity will pray with you for your success. A part of the Bank drill is the daily blessing of a portion of your substance for sending UNITY to your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

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Why not start a Unity Library in your home?

REFERENCE USE ONL
BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

Many Truth students are building Unity libraries. They start the library with any Unity books they happen to have, ordering new books from time to time. Some of them use the Prosperity Bank regularly as a convenient way to pay for this literature.

Unity books cover a great many phases of the Truth teaching, but to make selection easy they are classified under the subjects of healing, prosperity, and inspirational material for meditation. They are also arranged to serve the needs of beginners, advanced students, children, and parents. There are standard books, small paper-bound books, and greeting booklets. The standard books may be obtained in either the cloth binding or the flexible binding. The flexible-bound books are smaller in size and their attractive binding makes them suitable for gifts.

Start your Unity library now. It will be a source of joy to you, and it may be the means of helping you to interest others in the study of Truth. To acquaint yourself fully with the Unity publications, write for a Unity catalogue.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

GOLDENROD

Cora May Preble

Goldenrod brings me golden dreams!
Again I am a child, it seems,
Treading barefoot down a lane
Wet with silver after rain!
When sprays of yellow line the road
Like a fairy's golden load.
Again I am a princess child
Where the winds blow sweet and wild:
Dreaming dreams of fairyland,
A golden wand within my hand
To make my dearest dreams come true—
And oh, what precious ones I knew!
Goldenrod takes me back again
Down a winding wildwood lane
In a charming country town,
Where hearts seemed light as thistledown,
And dusk and dew and flower scent
Mingled with peace and sweet content.
When goldenrod casts its magic spell,
God seems near, and all is well!